A CONTRIBUTION TOWARDS AN INDEX TO THE BIBLIOGRAPHY OF THE INDIAN PHILOSOPHICAL SYSTEMS.

BY

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PREFATORY NOTE.

Several years ago, while I was Professor in the Benares College, it was observed that the outlay of that institution had, for a considerable time, fallen within the limit authorized by the State. A surplus of four thousand rupees had thus accumulated; and, at my instance, permission was asked and obtained to disburse that sum in the purchase of Sanskrit manuscripts. It was directed that especial preference should be given to treatises connected with the *Veda*, and with the various branches of what is called, by courtesy, or from convenience, Hindu philosophy. The new works, of the latter of these classes, which I procured have constituted the nucleus of the materials here inventoried.

But a catalogue of the speculative works belonging to the College was found insufficient to occupy more than a mere pamphlet; unless, indeed, I altered my plan, and drew out detailed analyses of those dissertations. The preparation of such analyses appeared, however, little likely to meet with acceptance; and, moreover, it would have called for leisure which was not at my bidding. It will be seen that, in electing to be less minute, I utilized the advantage of

being more comprehensive. The stores of my own library, and the manuscript collections of my more confiding Hindu acquaintance, were put in requisition; and, how coarse soever the result now presented, I have more nearly approximated than I should otherwise have done, to a tolerably complete indication of extant Hindu sophistics.

About half the contents of the present volume, but with copious additions, since discarded, had passed through the press in the memorable summer of eighteen hundred and fifty-seven. One hundred and sixty-four pages, in the quarto form, had been printed at Allahabad; and my book would, in a few months, have been before the public, had it not been impressed to feed a rebel bonfire. Forty sheets of uncomposed matter, of which I had retained no copy, perished at the same time. The loss, though but very partially made good, is, yet, scarcely to be regretted. A single leaf of authentic history would outweigh a Vatican of vain hallucinations.

In my execution of the present undertaking, I have been indebted, for aid, to Pandit Viṭṭhala S'ástrin.

Saugor, 1858.

Key to the abbreviations employed, in this volume, to indicate the libraries to which the manuscripts herein described appertain.

Ben. Coll.	Government College at Benares.
B. S'. A'.	Bála S'ástri A'ṭhlye, of Saugor.
B. S'. K.	Bála S'ástri Koṭakara, of Saugor.
D. R. U.	Dhaniráma Upádhyáya, of Benares.
F. E. H.	The compiler of this work.
G. S'.	Gaṇes'a S'ástrin, of Sehore.
H. S'. S.	Haris'ankara Sinha, of Benares.
I'. D. P.	I's'waradatta Páṇḍe, of Benares.
J. R. B.	Dr. Ballantyne, Principal of the Benares Government College.
K. B. and K. C. B.	Kálícharaṇa Bhaṭṭáchárya, of Benares.
K. R. S.	Kes'avaráva S'ástri Paráṇḍe, of Saugor.
K. S'.	Kás'ínátha S'ástrin, of Benares.
M. S. D.	Mahant Swarúpadása, of Benares.
P. K.	Pandit Kṛishṇáchárya, of Benares.
R. D.	Pandit Raghunáthadása, of Benares.
T. S'.	Tántiyá S'ástrin, of Saugor.
U. S.	Pandit Umaráva Sukula, of Benares.
V. P.	Pandit Vaidyanátha Páṭhaka, of Benares.
V. R. S'.	Venkaṭaráma S'ástrin, of Benares.
V. S'. A'.	Vishṇu S'ástri A'ṭhlye, of Saugor.
V. S'. J.	Viṭṭhala S'ástri Jos'í, of Benares.
V. S'. K.	Vishṇu S'ástri Koṭakara, of Saugor.

I have stated at length the sources of the few manuscripts inspected which belong to the Agra College, the Asiatic Society of Bengal, the Bhopal Begum's School at Sehore, and which were borrowed from Madras.

The extent of the works catalogued is expressed by number of *s'lokas;* the term *s'loka* being used, in conformity with popular custom, to designate the *anushṭubh* stanza.

THE SÁNKHYA PHILOSOPHY.

I.

Sánkhya-sútra.

Aphorisms of the hylotheistic theory. Attributed to Kapila the *muni*. They are five hundred and twenty-six in number, distributed into six sections. See No. IV. infra.

II.

Aniruddha-vṛitti.

A commentary on No. I. By Aniruddha, of whom nothing has been ascertained. Leaves 72, *s'lokas* 1,300. F. E. H.

III.

Sánkhya-vṛitti-sára.

An abridgement of No. II., with numerous additions by the epitomist. By Mahádeva Saraswatí, more commonly known as Mahádeva the Vedántin. He was disciple of Swayamprakás'a Tírtha. Leaves 86, *s'lokas* 1,700. Ben. Coll.

IV.

Sánkhya-pravachana-bháshya.

This work is also entitled, by its author, *Sánkhya-bháshya* simply. Scholia on No. I. They have twice been printed; first, at Serampore, in 1821; and, secondly, by the compiler of this Catalogue, in the Bengal Asiatic Society's Bibliotheca Indica, in 1856. Dr. J. R. Ballantyne, of Benares, has published the

aphorisms of the *Sánkhya,* accompanied by illustrative extracts from the commentaries, but chiefly from the one under description, with an English translation. The author of the *Sánkhya-pravachana-bháshya* is Vijnána Bhikshu or Vijnána Yati.

V.

Laghu-sánkhya-sútra-vṛitti.

Also shortly called *Laghu-sánkhya-vṛitti.* It is an abstract of No. IV. By Nágojí Bhaṭṭa or Náges'a Bhaṭṭa, surnamed Upádhyáya. He studied under Hari Díkshita. His father was S'iva Bhaṭṭa or Sadás'iva Bhaṭṭa; and his mother's name was Satí. By race he was a Marahaṭṭá; and he is said to have lived at Benares, not long after the commencement of the last century. Leaves 80, *s'lokas* 2,500. Ben. Coll.

VI.

Sánkhya-taranga.

A treatise compendiously expounding No. I. By Vis'wes'waradatta Mis'ra, whose ascetic designation was Deva Tírtha Swámin. He died at Benares, where I knew him, in 1852. His preceptor was Vidyáraṇya Tírtha, to whom he dedicates his *Sánkhya-taranga;* an eccentric work, and of little value. Leaves 6, *s'lokas* 160. F. E. H.

VII.

Tattwa-samása.

Like No. I., this work is ascribed, but on very questionable authority, to Kapila. It is nothing but a list of the topics of hylotheism. Each topic, or group of topics, is, however, denominated, by the several annotators, a *sútra* or sentence. See Nos. X. and XII. infra.

VIII.

Sarvopakáriṇí.

Its author's name is not known. A commentary on No. VII. It recognises only twenty-two so-called aphorisms in the text-work; accounting *traiguṇya* and *sanchara* to be one, or *traiguṇya-sanchara;* and rejecting *trividho dhátu-sargah* and *trividham du'kham.* The readings of the *Sarvopakáriṇí* occur in copies of the *Tattwa-samása* observed at the conclusion of manuscripts of the *Sánkhya-vṛitti-sára,* No. III. supra, to which No. VII. is very generally appended. At least, it has been found there in a dozen instances out of fourteen or fifteen. Leaves 6, *s'lokas* 150. F. E. H.

IX.

Sánkhya-sútra-vivaraṇa.

Another commentary on No. VII., and, in like manner, of anonymous authorship. It counts twenty-three aphorisms in the *Tattwa-samása;* discarding *trividho dhátu-sargah* and *trividham du'kham.* Leaves 8, *s'lokas* 150. F. E. H.

X.

Sánkhya-krama-dípiká.

At the end of two MSS. out of the six which I have examined of this work, it has the additional title of *Sánkhyálankára;* and, in one copy, it is called simply *Sánkhya-sútra-prakshepiká.* Another set of annotations on No. VII. The author is not known. It was published and translated, by Dr. J. R. Ballantyne, in 1850; at which time its name was not known. This commentary recites twenty-five aphorisms in the text-work; but by obvious error: as it reduces them to twenty-four, by foregoing all exposition of the words *trividho dhátu-sargah.* I may add that Dr. Ballantyne's MS. is peculiar in its reading of *dhátu-sansargah.*

XI.

Tattwa-yáthárthya-dípana.

Another commentary on No. VII. It has, for author, Bhává Gaṇes'a Díkshita, son of Bhává Vis'wanátha Díkshita, and pupil, as he himself alleges, of Vijnána Bhikshu. The scholiast, in citing the so-called aphorisms of the text-work, omits *trividho dhátu-sargah,* but gives *etad yáthá-tathyam* as a sentence; thus keeping the aggregate still at five and twenty. Leaves 11, *s'lokas* 616. F. E. H.

XII.

Tattwa-samása-vyákhyá.

This is the fifth commentary on No. VII. Kshemánanda—the name being corrupted to Khimánanda—is its author. His father was Raghunandana Díkshita. He calls himself an inhabitant of Ishṭikápura, which is said to be the present Etawa,—according to the ordinary unsystematical spelling. At the beginning of this work there is no further specification of its title than that given in the rubric to this article; and the conclusion of the only copy to which I have had access is wanting. Kshemánanda states that there are twenty-five aphorisms in the *Tattwa-samása;* but he enumerates only twenty-four, passing over the phrase *trividho dhátu-sargah.* I may remark, before taking leave of the *Tattwa-samása,* that, as read in the *Sánkhya-tattwa-vilása,* No. XX. infra, its sentences are reckoned at twenty-five. J. R. B.

XIII.

Sánkhya-káriká.

Seventy-two memorial couplets on the hylotheistic scheme of philosophy. The older authors sometimes allude to this work under the designation of *Saptati,* or 'seventy;' a fact which seems to indicate that it originally embraced only that number

of stanzas. Its author is I's'wara Kṛishṇa, of whose time and history nothing positive has been discovered. This work has been published, in the original, by Prof. Lassen; and, in a Roman transliteration, by M. G. Pauthier. See, also, Nos. XIV. and XV. infra. It has been rendered into the languages of Europe, as follows: into Latin, by Prof. Lassen; into German, by Herr C. J. H. Windischmann; into English, by Colebrooke; and into French, by MM. G. Pauthier and Barthélemy Saint-Hilaire.

XIV.

Sánkhya-káriká-bháshya.

An exposition of the last. By Gauḍapáda, who is supposed to be the same with Gauḍapáda, the preceptor of Govinda, of whom the celebrated S'ankara A'chárya was disciple. This work, which exhibits the text of the *Sánkhya-káriká* at length, was published, by Professor Wilson, at Oxford, in 1837. Prefixed to the original are the Professor's translation of it, with comments, and Colebrooke's version of No. XIII. I have a MS. of this exposition, which differs, on minute points, from the single copy after which the Oxford edition was printed.

XV.

Sánkhya-tattwa-kaumudí.

Its shorter title is *Sánkhya-kaumudí.* Another commentary on No. XIII. By Váchaspati Mis'ra, pupil of Mártaṇḍatilaka Swámin. It was published in Calcutta, in the *Samvat* year 1905, or A. D. 1848; pp. 59, small octavo.

XVI.

Tattwa-kaumudí-vyákhyá.

I find no specific name for this elucidation of the *Tattwa-kaumudí*, as No. XV. is here called. By Bháratí Yati, disciple

of Bodháraṇya Yati. MSS. of this work are of very frequent occurrence, comparatively. I have seen eight or ten. Leaves 27, *s'lokas* 780. F. E. H.

XVII.

Tattwárṇava.

Otherwise called *Tattwámṛita-prakás'iní.* Also a commentary on No. XV. By Rághavánanda Saraswatí, disciple of Adwaya or Adwayánanda Bhagavatpáda, disciple, in turn, of one Vis'wes'wara. Rághavánanda speaks of Aniruddha, for whom see No. II. supra. Leaves 37, *s'lokas* 2,400. Ben. Coll.

XVIII.

Tattwa-chandra.

Commentary the third on No. XV. By Náráyaṇa Tírtha Yati, who will presently be noticed again. He speaks, in this work, of his own *Kusumánjali-káriká-vyákhyá;* and he cites Pras'astapáda A'chárya. The sole MS. which I have seen of the *Tattwa-chandra* is defective at its conclusion. Ben. Coll.

XIX.

Kaumudí-prabhá.

A fourth set of scholia on No. XV. By Swapnes'wara, son of Váhinís'a, whose brother was one Vidyánivása. The only copy which has been inspected is imperfect at the end. F. E. H.

XX.

Sánkhya-tattwa-vilása.

Other names of it are *Sánkhya-vṛitti-prakás'a* and *Sánkhyártha-sankhyáyika.* This is little more than a jejune epitome of No. XV., with a preface meagrely explaining the *Tattwa-samá-*

sa, which it embodies. See Nos. VII. and XII. supra. By Raghunátha Tarkavágís'a Bhaṭṭáchárya, son of S'ivaráma Chakravartin, son of Chandravandya, son of Kás'ínátha, son of Balabhadra, son of Sarvánanda Mis'ra. Pages 37, *s'lokas* 850. This MS. belongs to the Asiatic Society of Bengal.

XXI.

SÁNKHYA-CHANDRIKÁ.

A commentary on No. XIII. By Náráyaṉa Tírtha, pupil of Vásudeva Tírtha, and disciple of Rámagovinda Tírtha. He alludes, in this work, to his own scholia on the *Yoga-sútra.* Leaves 15, *s'lokas* 1,000. Ben. Coll.

XXII.

SÁNKHYA-SÁRA-VIVEKA.

This is, in a manner, an expansion of the substance of No. XIII., and a compendium of No. IV. supra. Its author is Vijnána Bhikshu. Leaves 22, *s'lokas* 600. Ben. Coll.

XXIII.

SÁNKHYA-TATTWA-PRADÍPA.

A brief treatise of *Sánkhya* philosophy. By Kavirája Yati or Kavirája Bhikshu, pupil of one Vaikuṉṭha. Leaves 13, *s'lokas* 300. F. E. H.

XXIV.

SÁNKHYÁRTHA-TATTWA-PRADÍPIKÁ.

This, too, is a short tract on the hylotheistic hypothesis. Its author is Bhaṭṭa Kes'ava, son of Sadánanda, son of Bhaṭṭa Kes'ava. Leaves 4, *s'lokas* 125. F. E. H.

There are several works on the *Sánkhya* system which I know only by name, never having had an opportunity of examining them. Such are the *Sánkhya-tattwa-vibhákara,* perhaps by Vans'ídhara; the *Sánkhya-kaumudí,* by Rámakṛishṉa Bhaṭṭáchárya; and the *Rája-vártika,* which is ascribed to Raṉaranga Malla, sovereign of Dhárá, and may have been written under his auspices. Regarding these works, and as to A'suri, Pancha-s'ikha, and other persons and matters connected with the *Sánkhya,* I take leave, in order to avoid repetition, to refer the enquirer to my preface to the *Sánkhya-pravachana-bháshya.* See No. IV. supra.

Among the treatises enumerated under the head of *Sánkhya,* in the Sanskrit Catalogue of the Asiatic Society of Bengal, are the *A'tmopades'a* and the *Sarva-dars'ana-sangraha.* These compositions, which are thus wrongly indicated, will be noticed, by and bye, in their appropriate places. The above-named Catalogue also enters Vijnána Bhikshu's commentary twice; and it further mentions, under the title of *Sánkhya-vṛitti,* what proves, on reference to it, to be a copy of the *Sánkhya-káriká* without annotations.

THE YOGA PHILOSOPHY.

I.

Yoga-sútra.

Other names of it are *Yogánus'ásana-sutra* and *Sánkhya-pravachana.* Aphoristic sentences on theocrasy, according to the scmehe of theistic hylozoism; in four chapters. They are ascribed to Patanjali. Leaves 12, *s'lokas* 90. Ben. Coll.

Sir H. M. Elliot strangely asserts that these aphorisms are no longer extant. Historians of India, Vol. I., pp. 99, 100.

II.

Pátanjala-bháshya.

An exposition of the last. It is attributed to the last Vyása, the traditional digester of the Veda into its present form. Leaves 52, *s'lokas* 1,250. Ben. Coll.

III.

Pátanjala-sútra-bháshya-vyákhyá.

This is a commentary on No. II. By Váchaspati Mis'ra, pupil of Mártaṇḍatilaka Swámin. Leaves 65, *s'lokas* 3,800. Ben. Coll.

IV.

Pátanjala-rahasya.

Scholia on No. III. By S'rídharáṇanda Yati. Leaves 64, *s'lokas* 1,700. Ben. Coll.

V.

PÁTANJALA-BHÁSHYA-VÁRTIKA.

Also called *Yoga-vártika.* A commentary on No. II. Its author is Vijnána Bhikshu or Vijnána Yati. Leaves 177, *s'lokas* 6,300. Ben. Coll.

VI.

PÁTANJALA-SÚTRA-VṚITTI-BHÁSHYA-CHCHHÁYÁ-VYÁKHYÁ.

A commentary on No. II. By Nágojí Bhaṭṭa or Náges'a Bhaṭṭa. Leaves 137, *s'lokas* 3,700. K. S'.

VII.

RÁJA-MÁRTAṆḌA.

Likewise called *Bhoja-rája-vṛitti.* A commentary on No. I. It is reputed to have been written at the bidding, or under the patronage, of one of the Ujjayiní rulers named Bhoja. Leaves 32, *s'lokas* 1,400. Ben. Coll.

Dr. J. R. Ballantyne commenced, in 1852, the publication of No. I., accompanied by extracts from these annotations, with an English translation of all. Two fasciculi of this undertaking have appeared.

VIII.

PÁTANJALÍYÁBHINANA-BHÁSHYA.

A commentary on No. I. By Bhavadeva Mis'ra, of Patna. It seems, from the opening verses of some copies of No. V., that this writer preceded Vijnána Bhikshu. Leaves 50, *s'lokas* 1,000. Ben. Coll.

IX.

YOGA-SÚTRA-VṚITTI.

A commentary on No. I. By Náráyaṇa Tírtha or Náráyaṇendra Saraswatí, of Allahabad. He is here described as a dis-

ciple of Rámagovinda Tírtha, who was disciple of Govinda Tírtha. Leaves 15, *s'lokas* 1,200. F. E. H.

X.

YOGA-SÚTRA-GÚḌHÁRTHA-DYOTIKÁ.

Called *Yoga-siddhánta-chandriká* also. By Náráyaṇa Bhikshu, author of No. IX., which may have been abridged from this work. The copy which has been inspected is imperfect at the end. V. P.

XI.

YOGÁNUS'ÁSANA-SÚTRA-VṚITTI.

A commentary on No. I. By Bhává Gaṇes'a Díkshita, son of Bhává Vis'wanátha Díkshita, and disciple of Vijnána Bhikshu. Leaves 38, *s'lokas* 630. Ben. Coll.

XII.

YOGA-SÚTRÁRTHA-CHANDRIKÁ.

Or *Pada-chandriká*. A commentary on No. I. By one Ananta. Leaves 26, *s'lokas* 384. Ben. Coll.

XIII.

YOGA-VṚITTI-SANGRAHA.

Selected annotations on No. I. The author is Udayakara Páṭhaka or Udayankara Páṭhaka, more generally known as Náná Páṭhaka; a Nágara Bráhman, who taught at Benares about fifty years ago. He still enjoys a great local reputation for his scholarship, especially as a grammarian. Leaves 66, *s'lokas* 1,100. V. P.

XIV.

Yoga-maṇi-prabhá.

A commentary on No. I., by ——. A fragment at the beginning is all of it that the compiler has seen. Ben. Coll.

XV.

Nyáya-ratnákara.

Also entitled *Nava-yoga-kallola.* A treatise explanatory of No. I. By Kshemánanda Díkshita, of Ishṭikápura. Leaves 53, *s'lokas* 612. J. R. B.

XVI.

Yoga-chintámaṇi.

A work, in four chapters, on theocrasy. By S'ivánanda Saraswatí. Leaves 133, *s'lokas* 3,300. F. E. H.

XVII.

Yoga-sára-sangraha.

Otherwise called *Jnána-pradípa.* A concise exposition of the *Yoga* system. By Vijnána Bhikshu. Leaves 28, *s'lokas* 829. R. D.

XVIII.

Yoga-taranga.

A treatise similar, in scope, to No. XVII. By Vis'wes'wara-datta Mis'ra or Deva Tírtha Swámin, disciple of Vidyáraṇya Tírtha. Leaves 12, *s'lokas* 168. F. E. H.

XIX.

Ajapá-gáyatrí-puras'charaṇa-paddhati.

A tract discussing matters connected with the *Yoga.* It is attributed to S'ankara A'chárya. Leaves 3, *s'lokas* 90. F. E. H.

XX.

VIDEHA-MUKTYÁDI-KATHANA.

It handles sundry points of the *Yoga* craze. By an anonymous author. Leaves 15, *s'lokas* 200. Ben. Coll.

XXI.

VIVEKA-MÁRTAṆḌA.

Eight couplets on the *Yoga*. Their author, Rámes'wara Bhaṭṭa, professes to have written them by order of Sultán Ghiyás-ud-dín, at Mount S'rímaṇḍapa. Tughlaq Shah I., as one of the Sultáns named Ghiyás-ud-dín was surnamed, reigned before the middle of the fourteenth century. The verses in question are accompanied by a translation and commentary in Hindí, interspersed with quotations from the Sanskrit. F. E. H.

XXII.

PAVANA-VIJAYA.

A metrical exposition of the *Yoga*, in nine chapters; attributed to the god S'iva. It may be suspected that this work belongs to the Pauráṇika class, or else to the Tántrika. Leaves 29, *s'lokas* 349. Ṫ. D. P.

XXIII.

PAVANA-VIJAYA.

Possibly this treatise and the last described form one whole. Both are in verse, and both are ascribed to S'iva the divinity. This is in twelve chapters. The copy inspected was transcribed in the year of Vikramáditya 1764. Leaves 9, *s'lokas* 159. Ben. Coll.

XXIV.

Varṇa-prabodha.

A treatise on the *Yoga,* to which are added considerations of the *Vedánta.* Its author is one Dattátreya. Leaves 19, *s'lokas* 256. F. E. H.

XXV.

Tattwa-bindu-yoga.

Defining the various divisions of the *Yoga.* By Ramachandra Paramahansa. Leaves 18, *s'lokas* 440. F. E. H.

XXVI.

S'iva-sanhitá.

A metrical directory of the duties of the *Yogi.* I have been told, though without proof, that it belongs to the *Skanda-puráṇa.* Leaves 46, *s'lokas* 648. F. E. H.

XXVII.

Yájnavalkya-gítá.

A poem in commendation of the practice of *Yoga.* It is attributed to Yájnavalkya, the *muni;* and perhaps it is from some Puráṇa. Leaves 26, *s'lokas* 465. Ben. Coll.

XXVIII.

Yoga-bíja.

A treatise on the observances of *Yogis.* It is ascribed to the god I's'wara or S'iva. It may be part of a Puráṇa. Leaves 11, *s'lokas* 178. F. E. H.

XXIX.

Jnánámrita.

On the duties of the *Yogi;* a poem. By Gorakshanátha, disciple of Mínanatha. An item in the detail of spiritual descents given under No. XXXIII. is here confirmed. Leaves 13, *s'lokas* 300. F. E. H.

XXX.

Yoga-mahiman.

Treating on the importance of the *Yoga;* the authorities cited being the Veda, various Puráṇas, &c. Leaves 6, *s'lokas* 162. F. E. H.

XXXI.

Sára-gítá.

On contemplation according to the *Yoga.* It is in metre, and possibly is extracted from a Puráṇa; as it is ascribed to Vyása. Leaves 4, *s'lokas* 68. Ben. Coll.

XXXII.

Siddha-siddhánta-paddhati.

A treatise on transmigration according to the *Yoga.* By Nityanátha Siddha. Leaves 7, *s'lokas* 400. F. E. H.

XXXIII.

Haṭha-pradípiká.

A treatise on the *Haṭha-yoga,* of considerable currency. By Swátmáráma Yogíndra. Leaves 34, *s'lokas* 425. Ben. Coll.

The author of the *Haṭha-pradípiká* is erroneously designated, by Professor Wilson,—As. Res., Vol. XVII., pp. 190, 191,—A'tmáráma, instead of Swátmáráma. A list of *Yoga* teachers, furnished by Swátmáráma, is detailed in the same page of the As. Res. A collation of five MSS. of the *Haṭha-pradípiká* has enabled me to give this catalogue as follows:—

1. A'dinátha.
2. Matsyendra.
3. S'ábara.
4. A'nanda Bhairava.
5. Chaurangin (or Chaurángin).
6. Mína.
7. Goraksha.
8. Virúpáksha.
9. Biles'aya.
10. Manthána Bhairava.
11. Siddhabuddha (or S'uddhabuddhi).
12. Kanthaḍi (or Kanthalin, or Kandalin).
13. Kauranṭaka (or Koranḍaka, or Gauranṭaka, or Pauranṭaka).
14. Suránanda.
15. Siddhapáda (or S'rípáda).
16. Charpaṭin.
17. Káṇerin (or Káṇeri, or Kāroṭin).
18. Pújyapáda.
19. Nityanátha (or Nityánanda, or Nityapáda, or Dhwaninátha).
20. Niranjana.
21. Kapálin.
22. Bindunátha.
23. Kákachanḍís'wara.
24. Allama Prabhudeva.
25. Ghoḍácholin (or Ghorácholin).
26. Ṭinṭiṇi (or Chinchiṇí, or Ḍhiḍhiṇi, or Ṭiḍhivi).
27. Válukin (or Vásuki, or Bhálukin).

28. Nágabodha (or Nágabodhin).
29. Khaṇḍa.
30. Kápálika.

Professor Wilson makes two names of A nanda Bhairava; where, observing the analogy of Manthána Bhairava, No. 10, I make but one. No. 24, on the other hand, the Professor divides. Allama Prabhudeva was a celebrated Jángama sectary. See the Mackenzie Collection, Vol. II., pp. 14 seqq. The *Yoga* seems to have been zealously cultivated in the South. Nos. 29 and 30 are written, by the Professor, as a single appellation. I have broken it into two, on the authority of several MSS.

XXXIV.

Haṭha-sanketa-chandriká.

Another disquisition on the *Haṭha-yoga*. By Sundara Deva, son of Vis'wanátha Deva. They were of the *gotra* of Kas'yapa, and were Marahaṭṭás of Benares. Sundara Deva's spiritual guide was one Púrṇánanda, if this be a human designation. Leaves 152, *s'lokas* 3,500. Ben. Coll.

The *Haṭha-sanketa-chandriká* quotes from other works and authors, to an unusual extent. A list of some of these is subjoined, but without any attempt—which the citations themselves rarely assist, if the mention of their sources does not—to appropriate them to specific subjects. It is, also, quite possible that a chapter is here and there named, instead of the treatise to which it belongs; and even that a combination of words, taken for the title of a treatise, is not so. The catalogue is as follows: *Haṭha-pradípiká*, (or?) *Haṭha-dípiká; Yoga-chandriká; Yoga-chintá-maṇi; Sanátana-siddhánta; Yoga-sára-samuchchaya; Sanke-ta-s'ikshá; Yoga-sangraha; Yoga-rahasya; Viraktásarvaswa; Náḍí-s'uddhi; S'akti-bodha; S'akti-jágara; Haṭha-yoga,* by Gorakshanátha; *Pavana-yoga-sangraha; Tantra-rája; Súta-sanhitá; Haṭha-ratnávalí; S'iva-sanhitá; Tripurá-samuch-*

chaya; Kumbhaka-paddhati; Sures'wara Áchárya's *Mánasollása; Swarodaya; Jívana-mukti-viveka; Siddhánta-s'ekhara; Yoga-tattwa-prakás'a,* (or ?) *Yoga-tattwa-prakás'aka; Yoga-tárávalí; Yoga-s'ikhopanishad; I's'wara-gítá; Nandi-puráṇa; A'tma-puráṇa; Brahma-vidyopanishad; Yoga-dípiká; Váyu-sanhitá; Yoga-yájnavalkya; Káliká-puráṇa; Jaigíshavya-yoga-s'ástra; Amṛita-bindúpanishad; Yoga-sára; Yoga-bíja; Hemádri; Kerala-tantra; Nakulís'a-yoga-páráyaṇa; I's'warí-tantra; Yoga-bháskara; Spars'a-yoga-s'ástra; Siddha-sopána; Rasa-pradípa; Amanaska; Sadá-s'iva-gítá; I's'wara-mínanátha-samvada; Yoga-hṛidaya; Tantra-chúḍámaṇi;* and Vidyáraṇya.

XXXV.

Goraksha-s'ataka.

Likewise entitled *Jnána-s'ataka.* A treatise on the *Rája-yoga,* in one hundred stanzas. One of the MSS. inspected was copied in *Samvat* 1696. Leaves 15, *s'lokas* 200. Ben. Coll.

XXXVI.

Yoga-s'ástra-sútra-páṭha.

A set of aphorisms on theocrasy, in eight books. They are reputed to be posterior to the sentences of Patanjali. It is alleged that they were noted down by Baudháyana, as they were orally delivered by S'ukra to Yájnavalkya. Hence they are ascribed to S'ukra, who here has the epithet of Mahákavi. This work possibly deserves a closer examination that I can at present give it: but it is, I suspect, of comparatively recent origin, and of little worth in any point of view. Leaves 76, *s'lokas* 1,300. Ben. Coll.

Ráya Mukuṭa cites, in his *Pada-chandriká*, the *Yoga-s'atakákhyána* of Sanátana; and the *S'árngadharapaddhati* contains a long extract from the *Yoga-rasáyana*.

In a fragment of a treatise on the *Haṭha-yoga*, of which I am unable to give a specific account, occur the following names of authors and works: Jálandhara, A'nandakanda; *Yoga-sára*, *Rangarája-stava*.

THE NYÁYA PHILOSOPHY.

I.

Nyáya-sútra.

Aphorisms of the *Nyáya* philosophy, in five books. By Gotama or Akshapáda or Akshacharaṇa. Leaves 36, *s'lokas* 288. Ben. Coll. See No. IX. infra.

II.

Nyáya-bháshya.

A commentary on No. I. It is attributed to Vátsyáyana, the *ṛishi*. Leaves 96, *s'lokas* 3,400. Ben. Coll.

III.

Nyáya-vártika-tátparya-paris'uddhi.

Also called *Nyáya-nibandha*. This is, probably, an emendation of Pakshila Swámin's *vártika* or supplement to No. I. Diṅnága, whom Váchaspati Mis'ra names with censure, was another ancient expositor of the logical institutes. The writings of both have, perhaps, perished. Complete copies of the work in question may be forthcoming; but I have never seen one. Its author is Udayana A'chárya, who is also called Uddyotakara A'chárya and Udayakara A'chárya. He was of the *gotra* of Bharadwája. F. E. H.

IV.

NYÁYA-VÁRTIKA-TÁTPARYA-ṬÍKÁ.

A voluminous commentary on No. III. By Váchaspati Mis'ra, disciple of Mártaṇḍatilaka Swámin. Leaves 393, *s'lokas* 12,500. Ben. Coll.

Váchaspati, in his *Tattwa-kaumudí*, alludes to this work.

V.

NYÁYA-NIBANDHA-PRAKÁS'A.

Often called, from the name of its author, the *Vardhamání*. Another commentary on No. III. By Vardhamána Upádhyáya, son of one Ganges'a Upádhyáya. Leaves 53, *s'lokas* 3,500. Ben. Coll.

Vardhamána, in one of his writings, names Váchaspati Mis'ra, the author of No. IV. That Váchaspati Mis'ra, the legist, was a different person, and of posterior date, is proved, compendiously, by the fact that, in his *Dwaita-nirṇaya*, he cites Vardhamána Upádhyáya's *A'hnika*.

VI.

VARDHAMÁNENDU.

A commentary on No. V. By Padmanábha Mis'ra, son of Balabhadra. Leaves 65, *s'lokas* 3,000. J. R. B.

VII.

NYÁYA-PARIS'ISHṬA.

A commentary on No. I. The copy inspected contains only the fifth book, the last. By Udayana A'chárya, the author of No. III. supra. F. E. H.

This work is said to be of extreme rarity.

VIII.

Nyáya-paris'ishṭa-prakás'a.

Annotations on No. VII. The only MS. examined contains no more than the third chapter of the five. By Vardhamána Upádhyáya, son of one Ganges'a Upádhyáya. See No. V. supra. F. E. H.

The work also is reported to be of exceedingly infrequent occurrence.

IX.

Nyáya-sútra-vṛitti.

A commentary on No. I. By Vis'wanátha Bhaṭṭáchárya, son of Vidyánivása. The Calcutta edition of this work, which embraces both the text and its exposition, was published in 1828; pp. 264, 8vo. Dr. J. R. Ballantyne is publishing, in parts, the aphorisms of the *Nyáya* system, accompanied by extracts from Vis'wanátha's notes, in the original Sanskrit, with an English translation. The first fasciculus appeared in 1850; and the last, which concludes the undertaking, is now in the press.

X.

Tarka-bháshá.

Or *Tarka-paribháshá.* An elementary work on the *Nyáya.* By Kes'ava Mis'ra. Leaves 35, *s'lokas* 600. Ben. Coll.

XI.

Tarka-bháshá-prakás'iká.

A commentary on No. X. The copy which I have examined is imperfect, containing the substance of 1200 *s'lokas,* and

giving neither the beginning of the work nor its end. Colebrooke —in his Miscellaneous Essays, Vol. I., p. 263—probably intends, by "Balibhadra," the author of the present work, or Balabhadra Mis'ra. V. P.

XII.

Tarka-bháshá-prakás'a.

Or *Tarkánubháshá*. Another set of annotations on No. X. By Govardhana Mis'ra, son of Balabhadra and Vijayas'rí, and younger brother of Vis'wanátha and Padmanábha. This work is not to be confounded with the last. The father and son, it appears, went over precisely the same ground. Leaves 49, *s'lokas* 1,200. F. E. H.

XIII.

Bhávártha-dípiká.

A third commentary on No. X. Its author is Gauríkánta Sárvabhauma Bhaṭṭáchárya. Leaves 239, *s'lokas* 4,300. F. E. H.

XIV.

Tarka-bháshá-prakás'iká.

Another commentary on No. X. By Chennu Bhaṭṭa, a Tailanga. In various MSS. his name is also read Channu, Chinna, and Chainya. His patron was one Rájá Harihara. His father was Vishṇudeva; and he had an elder brother Sarvajna. One of the several copies inspected was transcribed in the year of Vikramárka 1616. Leaves 97, *s'lokas* 2,300. V. S'. J.

XV.

Tarka-bháshá-sára-manjarí.

A fifth commentary on No. X. By Mádhava Deva, who lived at Benares. He was son of Lakshmaṇa Deva, whose father was

Mádhava Deva, of Dhárásúra. The MS. which has been examined was copied in the *Samvat* year 1737. Leaves 125, *s'lokas* 2,750. V. S'. J.

XVI.

TARKA-BHÁSHÁ-BHÁVA-PRAKÁS'IKÁ.

A sixth commentary on No. X. Its author is one Gopínátha. The only copy of this work which I have seen is imperfect at the conclusion. Ben. Coll.

XVII.

TARKA-BHÁSHÁ-PRAKÁS'IKÁ.

Commentary the seventh on No. X. By Kauṇḍinya Díkshita, pupil of Murári Bhaṭṭa. Of this work I have inspected only a single MS.; and that is defective in its latter half. Ben. Coll.

XVIII.

NYÁYA-SIDDHÁNTA-MANJARÍ.

An elementary treatise on the *Nyáya*. By Jánakínátha, surnamed Chúḍámaṇi Bhaṭṭáchárya. Leaves 31, *s'lokas* 1,000. Ben. Coll.

T. S'. has an excellent copy of the *Nyáya-siddhánta-manjarí*, transcribed in the *Samvat* year 1757, at Benares, by Pandit Ḍhuṇḍhirája Bhaṭṭa, son of Somes'wara Bhaṭṭa, whose family name was Upadrashṭa. B. S'. K. has another very correct MS. of this work, written in the year of Vikramáditya 1779.

XIX.

TARKA-PRAKÁS'A.

Otherwise called *Nyáya-siddhánta-manjarí-dípiká* A commentary on No. XVIII. By S'ríkaṇṭha Díkshita, surnamed Nyá-

yavágís'a. The scholiast's name seems to be written S'itikaṇṭha fully as often as S'ríkaṇṭha. I have seen a copy of this work which bore the year 1796 of the *Samvat* era as the date of its transcription. Leaves 314, *s'lokas* 8,000. Ben. Coll.

XX.

Bháva-dípiká.

Another commentary on No. XVIII. By S'ríkṛishṇa Nyáyavágís'a Bhaṭṭácbárya, son of Govinda Nyáyálankára Bhaṭṭáchárya. Leaves 73, *s'lokas* 3,600. Ben. Coll.

XXI.

Manjarí-sára.

Also entitled *Nyáya-siddhánta-manjarí-sára*. A third commentary on No. XVIII. By Yádava Vyása, son of Nṛisinha, and disciple of one Rámakṛishṇa. The copy here described was written in the *Samvat* year 1753. Leaves 83, *s'lokas* 3,200. Ben. Coll.

This work names Sauḍala Upádhyáya and the author of the *Maṇi*.

XXII.

Manjarí-prakás'a.

Or *Nyáya-siddhánta-manjarí-prakás'a*. Commentary the fourth on No. XVIII. By Bháskara, son of Mudgala, of the Laugákshi *gotra*. Hence the annotator is generally denominated Laugákshi Bháskara. This work cites the *S'as'adharíya*. The sole copy examined is defective at the end. Ben. Coll.

XXIII.

Padártha-málá.

Likewise called *Padártha-prakás'a.* An elementary treatise on the *Nyáya.* By Laugákshi Bháskara Mahámahopádhyáya, son of Mudgala Bhaṭṭa, son of Rudra Bhaṭṭa or Rudra Kavíndra. Leaves 14, *s'lokas* 275. Ben. Coll.

XXIV.

Padártha-málá-prakás'a.

A commentary on No. XXIII., by its author, Laugákshi Bháskara. Leaves 54, *s'lokas* 1,500. T. S.

XXV.

Nyáya-kaustubha.

A general work on the *Nyáya* philosophy. By Mahádeva Puṇatámakara, son of Mukunda, and disciple of S'ríkaṇṭha or S'itikaṇṭha. Leaves 422, *s'lokas* 18,200. B. S'. K.

Mahádeva speaks, in this treatise, of the author of the *Maṇi.*

XXVI.

Nyáya-sára-vichára.

A commentary on the *Nyáya-sára* of Bhásarvajna, which I have never seen. By Bhaṭṭa Rághava, son of Sáranga, and pupil of Mahádeva Sarvajna Vádíndra. It was composed in the *S'aka* year 1174, or A. D. 1252, entitled Paridhávin. The copy examined was transcribed at least as early as the *Samvat* year 1528, in which, as appears from a memorandum on its last page, it was sold to one Vishṇu, for twenty-five coins of unspecified denomination. Leaves 100, *s'lokas* 2,700. Ben. Coll.

This work cites or mentions Udayana, Pras'astapáda, Váchaspati Mis'ra, Ráma Bhaṭṭa, and the *Bhúshaṇa* of Bhásarvajna.

XXVII.

Nishkaṇṭiká.

Or *Varadarájíya-vyákhyá.* A commentary on the *Sára-sangraha* of Varadarája, which annotates the *Tarka-káriká* of the same author. The names even of those two treatises I know only from this; never having seen them. By Mallinátha Kavi. Leaves 91, *s'lokas* 2,500. Ben. Coll.

Mallinátha alleges, in this work, that he has written scholia, also called *Nishkaṇṭiká,* on Pras'astapáda's exposition of the *Vais'eshika-sútra,* the *Pras'astapáda-bháshya.* In the present work the following authors and treatises are referred to: Pakshila, Prabhákara, the *Nyásoddyota, S'áliká, Bhaṭṭa-káriká, Nikasha, A'tmatattwa-viveka, Nyáya-kusumánjali,* Udayana's *Tátparya-paris'uddhi,* and the *Vártika-tátparya-ṭíká* of Váchaspati Mis'ra.

It may be suspected that the Mallinátha who wrote the *Nishkaṇṭiká* is not the well-known commentator on the poems of Kálidása and others. Varadarája is a name which has been borne by several authors. To the best known, who has the surname of Bhaṭṭa, we owe the *Madhya-kaumudí, Laghu-kaumudí,* and *Sára-siddhánta-kaumudí.* Another, of the tribe of Kus'ika, annotated the *Kalpa-sútra* of Gárgya. A third will be mentioned in the sequel; and the writer of the *Sára-sangraha* is, perhaps, a fourth.

XXVIII.

Siddhánta-sangraha.

An elementary work on the *Nyáya* doctrines. By Yádava Vyása, son of Nṛisinha, and pupil of Rámakṛishṇa. Leaves 67, *s'lokas* 1,700. Ben. Coll.

XXIX.

BÁLA-BODHA.

A commentary on some unnamed work by one S'áṇḍilya of S'úrasena, apparently an introductory treatise on the Hindu logical system. By Govinda, the mathematician, son of Láḍama; Sanáḍhya Bráhmans. He wrote his gloss in the time of one Rájá Mukuṭes'wara, in the *S'aka* year 1111, or A. D. 1189. The MS. inspected was copied in the year 1655 of the era of Vikramáditya. Leaves 35, *s'lokas* 475. Ben. Coll.

XXX.

TARKA-CHANDRIKÁ.

An elementary exposition of the *Nyáya* philosophy. By Vis'-wes'wara A's'rama. The only copy which I have seen of this work is fragmentary. Ben. Coll.

XXXI.

NYÁYA-RATNA.

As far as can be judged from a few detached leaves of this treatise, it appears to be a general Naiyáyika disquisition. Its author is Maṇi Mis'ra. Ben. Coll.

XXXII.

TATTWA-CHINTÁMAṆI.

Or *Chintámaṇi;* or simply *Maṇi,* as it is very frequently called in citations. An original work, of great repute, on the totality of the *Nyáya* doctrines. By Ganges'a Upádhyáya Chintámaṇi. Leaves 515, *s'lokas* 10,000. Ben. Coll.

As the grand divisions of this work will be referred to separately, it is as well to mention that they are four in number, the *Pratyaksha-khaṇḍa,* *Anumána-khaṇḍa,* *Upamána-khaṇḍa,* and

S'abda-khaṇḍa, or sections on perception, inference, comparison, and affirmation.

Ganges'a Upádhyáya came after Váchaspati Mis'ra, whom he often quotes, and generally under the title of Ṭíkákára.

The second section of this work was published in Calcutta, in the *Samvat* year 1905; pp. 83, 8vo.

Besides the commentaries on the *Tattwa-chintámaṇi*, about to be described, I have heard of one by Yajnamúrti Kás'ínátha. And see under No. XLI. infra. I have also been told of an abridgement of the *Chintámaṇi*, by one Gopínátha.

XXXIII.

Mathuránáthí.

No more particular name of this work has been ascertained. It is a commentary on No. XXXII. By Mathuránátha Tarkavágís'a Leaves 130, *s'lokas* 5,720. Ben. Coll.

XXXIV.

Chintámaṇi-ṭíká.

It has not been discovered that this work has any more specific designation. It is a commentary on No. XXXII. By Pragalbha A'chárya, son of Narapati and Jáhnaví. The *Kiraṇávalí* and Vardhamána Upádhyáya are cited in it. Leaves 446, *s'lokas* 5,400. Ben. Coll.

XXXV.

Chintámaṇi-paríkshá.

A commentary on No. XXXII. By Padmanábha, son and pupil of Balabhadra. A fragment. Ben. Coll.

XXXVI.

Gúḍhártha-tattwa-dípiká.

Otherwise called *Raghudeví.* A commentary on No. XXXII. By Raghudeva Bhaṭṭáchárya. A fragment. Ben. Coll.

XXXVII.

Tattwa-chintámaṇi-prabhá.

A commentary on No. XXXII. By Yajnapati Upádhyáya. A fragment. F. E. H.

Yajnapati is referred to by the authors of No. XL. and No. XLI. infra.

XXXVIII.

Tattwa-chintámaṇi-prakás'a.

A commentary on No. XXXII. By Ruchidatta Mis'ra. A fragment. Ben. Coll.

XXXIX.

Tattwa-chintámaṇi-vyákhyá.

If this work has a special title, it has not been observed. It is a commentary on No. XXXII. Its author is Sárvabhauma Bhaṭṭáchárya. A fragment. Ben. Coll.

It is exceedingly doubtful whether any of the last seven works goes over the whole of the *Tattwa-chintámaṇi.* Their infrequent occurrence, even in scattered portions, has a ready reason in the alleged superior value of the scholia, though partial, next to be noticed.

XL.

Dídhiti.

Often called *S'iromaṇi,* from its author. A commentary on the first two sections of No. XXXII. By Raghunátha S'iromaṇi Bhaṭṭáchárya. Leaves 109, *s'lokas* 3,600. Ben. Coll.

For the date of a person surnamed S'iromaṇi, see Colebrooke's Two Treatises on the Hindu Law of Inheritance, Preface, p. xii.

It is reported that there is a commentary on the *Dídhiti,* additional to those here catalogued, by one Nílakaṇṭha S'ástrí, of Benares.

XLI.

Gádádharí.

A commentary on No. XL. By Gadádhara Bhaṭṭáchárya. Leaves 882, *s'lokas* 36,000. Ben. Coll.

In one copy of this work which I have seen, Gadádhara Bhaṭṭáchárya has the agnomen of Chakravartin. Gadádhara refers to a commentary on No. XXXII., by Harirâma Bhaṭṭáchárya. I have not seen it.

XLII.

Kás'iká.

Also called *Gádádharí-vivṛiti* and *Kṛishṇabhaṭṭí.* A commentary on No. XLI. By Kṛishṇa Bhaṭṭa A'rḍe, son of Ranganátha, and pupil of one Hari. The author was a Marahaṭṭá Bráhman, of Benares. He had an elder brother Náráyaṇa. Leaves 1,540, *s'lokas* 42,000. Ben. Coll.

Kṛishṇa Bhaṭṭa A'rḍe also wrote a commentary on the *Nirṇaya-sindhu.*

XLIII.

Nyáya-ratna.

A commentary on the *panchavádí* subsection of No. XLI. By Raghunátha S'ástrí Parvatíkara, late of the Poona College. This work was lithographed in Bombay, in the *S'aka* year 1765, or A. D. 1843 : leaves 316, of the MS. form, and four leaves of emendations.

XLIV.

Prámáṇya-váda-kroḍa.

On No. XLI. By an anonymous writer. Imperfect. T. S'.

The word *kroḍa* demands explanation. It is used to indicate groups of stray notes, as distinguished from consecutive comments. Collections thus denominated are very abundant in private collections; and they are held in high esteem. They are frequently by eminent authors; and their value consists in combining great conciseness with an exclusive attention to questions of real difficulty. They are almost the only sensible elucidations which the Hindus possess. I shall make no attempt to impart an idea of the precise subjects of the several *kroḍas* entered below and after the *Jágadís'í*. We have now come to the arcana of Hindu dialectics. No European seems as yet even to have begun to thread the perplexing labyrinth; and the very general nature of this index does not exact that I should endeavour to convey the information which is foregone in abstaining from translating titles.

XLV.

Pancha-lakshaṇí-kroḍa.

On No. XLI. By an anonymous author. Leaves 5, *s'lokas* 80. T. S'.

XLVI.

VYADHIKARAṆA-DHARMÁVACHCHHINNÁBHÁVA-KROḌA.

On No. XLI. By an anonymous author. Leaves 7, *s'lokas* 325. T. S'.

XLVII.

SIDDHÁNTA-LAKSHAṆÁ-KROḌA.

On No. XLI. Its author is not known. Leaves 5, *s'lokas* 125. T. S'.

XLVIII.

PAKSHATÁ-KROḌA.

On No. XLI. Of unrecorded authorship. Leaves 18, *s'lokas* 400. T. S'.

XLIX.

SÁMÁNYA-NIRUKTI-KROḌA.

On No. XLI. Its author has not been ascertained. Leaves 18, *s'lokas* 400. T. S'.

L.

BHAVÁNANDÍ.

A commentary on No. XL. By Bhavánanda Siddhántavágís'a. Leaves 546, *s'lokas* 13,625. V. P.

LI.

BHAVÁNANDÍ-PRAKÁS'A.

A commentary on No. L. By Mahádeva Pandit. Leaves 688, *s'lokas* 36,200. V. P.

LII.

Sarvopakáriṇí.

A commentary on No. L. By Mahádeva Puṇatámakara. Leaves 480, *s'lokas* 17,250. V. P.

It has not been determined whether No. LII. be independent of No. LI., i. e., whether it be a piece of it, or whether the two form a part, or the whole, of a single work.

LIII.

Dídhiti-raudrí.

A commentary on No. XL. By Rudra Bhaṭṭáchárya. The MS. here described is on the first section only of the *Dídhiti:* but I have seen a fragment on the second section also. Leaves 96, *s'lokas* 3,750. V. P.

LIV.

Dídhiti-vyákhyá.

A commentary on No. XL. By Jayaráma. A fragment. Ben. Coll.

LV.

Dídhiti-vyákhyá.

A commentary on No. XL. By Yativarya. A fragment. Ben. Coll.

LVI.

Dídhiti-vyákhyá.

A commentary on No. XL. By Nyáyavácbaspati, son of Vidyánivása. A fragment. Ben. Coll.

I am unable to say how much of the *Dídhiti* is taken up by the last three expositions. Nor can the pandits of Benares affirm whether these works have more specific appellations than those here given in the rubrics. It may be presumed that they are all of considerable extent. They are very rarely met with.

LVII.

Jágadís'í.

A commentary on the second section of No. XL. By Jagadís'a Tarkálankára Bhaṭṭáchárya. Leaves 474, *s'lokas* 18,000. Ben. Coll.

LVIII.

Manjúshá.

It has a second name, that of *Jagadís'a-toshiṇí.* A commentary on No. LVII. By Kṛishṇa Bhaṭṭa A'rḍe. Imperfect. F. E. H.

LIX.

Pancha-lakshaṇí-kroḍa.

Detached notes on No. LVII. By Chandranáráyaṇa Bhaṭṭáchárya. Leaves 2, *s'lokas* 40. G. S'.

LX.

Pancha-lakshaṇí-kroḍa.

On No. LVII. By Nílakaṇṭha. Leaves 3, *s'lokas* 40. G. S'.

LXI.

Pancha-lakshaṇí-kroḍa.

On No. LVII. By S'ankara. Imperfect. G. S'.

LXII.

Pancha-lakshaṇí-kroḍa.

On No. LVII. By ——. Imperfect. G. S'.

LXIII.

Púrvapaksha-vyápti-kroḍa.

On No. LVII. By an anonymous author. Leaves 4, *s'lokas* 125. T. S'.

LXIV.

Vyadhikaraṇa-dharmávachchhinnábháva-kroḍa.

On No. LVII. By an anonymous author. Leaves 22, *s'lokas* 475. T. S'.

LXV.

Vyadhikaraṇa-dharmávachchhinnábháva-kroḍa.

On No. LVII. By Chandranáráyaṇa Bhaṭṭácharya. Leaf 1, *s'lokas* 12. G. S'.

LXVI.

Vyadhikaraṇa-dharmávachchhinnábháva-kroḍa.

On No. LVII. By ——. Imperfect. T. S'.

LXVII.

Vyadhikaraṇa-dharmávachchhinnábháva-kroḍa.

On No. LVII. By ——. Imperfect. G. S'.

LXVIII.

VYADHIKARAṆA-DHARMÁVACHCHHINNÁBHÁVA-KROḌA.

On No. LVII. By ——. Imperfect. G. S′.

LXIX.

SIDDHÁNTA-LAKSHAṆÁ-KROḌA.

On No. LVII. By Kṛishṇa Bhaṭṭa Árḍe. Leaves 8, *s′lokas* 200. G. S′.

LXX.

SIDDHÁNTA-LAKSHAṆÁ-KROḌA.

On No. LVII. By an anonymous author. Leaves 5, *s′lokas* 525. T. S′.

LXXI.

DÍDHITI-MÁTHURÍ.

A commentary on the second section of No. XL. By Mathuránátha Tarkavágís′a Bhaṭṭácharya. The copy inspected is fragmentary. Ben. Coll.

LXXII.

SÁMÁNYA-NIRUKTYABHINAVA-VYÁKHYÁ.

Scholia on a topic discussed in No. XL. By an anonymous writer. Leaves 22, *s′lokas* 900. T. S′.

LXXIII.

MAṆI-DÍDHITI-GÚḌHÁRTHA-PRAKÁS′IKÁ.

This is said to be an epitome of No. XL. By Bhavánanda Siddhántavágís′a. A fragment. Ben. Coll.

LXXIV.

Anumána-mayúkha.

A commentary on the second section of No. XXXII. By Jagadís'a Tarkálankára Bhaṭṭáchárya, author of No. LVII. Leaves 170, *s'lokas* 6,800. K. B.

LXXV.

Vákyártha-dípiká.

Another commentary on the second section of No. XXXII. By Hanumad A'chárya, son of Vyásavarya, and pupil of one Vírarághava. Hanumad was of the *gotra* of Kas'yapa. He wrote this work for the use of his own disciple, one Nandaráma. The only MS. of it which I have seen is very imperfect. Ben. Coll.

LXXVI.

Upamána-chintámaṇi-ṭíká.

This work does not appear to have any most specific designation. It annotates the third section, that on the topic of comparison, of No. XXXII. Leaves 22, *s'lokas* 825. T. S'.

LXXVII.

A'loka.

Also called *Maṇyáloka* and *Chintámaṇi-prakás'a.* A commentary on a considerable, but unascertained, portion of No. XXXII. By Jayadeva Tarkálankára Mis'ra Mahámahopádhyáya, pupil and nephew of Hari Mis'ra. Jayadeva has the further surname of Pakshadhara. The tradition runs that he came by it from the circumstance that, when a young student, he read logic with his preceptor only once a fortnight. Many identify him, but on inconclusive grounds, with Jayadeva the author of the *Gíta-govinda.* I know the Áloka only from fragments. Ben. Coll.

LXXVIII.

Sára-manjarí.

A commentary on No. LXXVII. By Bhavánanda Siddhántavágís'a. Leaves 315, *s'lokas* 11,800. V. P.

LXXIX.

Pakshadharoddhára.

Or *Maṇyáloka-kaṇṭakoddhára.* A commentary on No. LXXVII. By Mahámahopádhyáya Ṭhakkura Madhusúdana. Imperfect. F. E. H.

LXXX.

S'abdáloka-viveka.

A commentary on the *S'abda-khaṇḍa* of No. LXXVII. By Jayaráma Nyáyapanchánana. Leaves 571, *s'lokas* 14,000. V. P.

LXXXI.

S'abdáloka-rahasya.

A commentary on the *S'abda-khaṇḍa* of No. LXXVII. By Gopínátha, son of Jnánapati. Leaves 399, *s'lokas* 9,200. Ben. Coll.

LXXXII.

S'abdáloka-viveka.

A commentary on the *S'abda-khaṇḍa* of No. LXXVII. By Guṇánanda Vidyávágís'a, pupil of Madhusúdana. Leaves 136, *s'lokas* 5,200. Ben. Coll.

LXXXIII.

S'ABDÁLOKA-RAHASYA.

A commentary on the *S'abda-khaṇḍa* of No. LXXVII. By Mahámahopádhyáya Raghupati Bhaṭṭácharya. Leaves 166, *s'lokas* 2,900. Ben. Coll.

LXXXIV.

A'LOKA-GÁDÁDHARÍ.

A commentary on the *S'abda-khaṇḍa* of No. LXXVII. By Gadádhara Bhaṭṭácharya. A fragment. Ben. Coll.

LXXXV.

A'LOKA-MATHURÁNÁTHÍ.

A commentary on the *S'abda-khaṇḍa* of No. LXXVII. By Mathuránátha Tarkavágís'a. A fragment. Ben. Coll.

Thus concludes the catalogue of scholia growing out of No. XXXII. Doubtless many of these works have been described amiss, and so entered in the wrong places. But I have been able to obtain access to only small portions of them, for the most part; and I have never seen a pandit who has read more than two or three out of the whole, the *kroḍas* excepted.

LXXXVI.

NIRUKTI-PRAKÁS'A.

Definitions of dialectic technicalities. By Raghudeva Nyáyálankára Bhaṭṭácharya. A fragment. Ben. Coll.

LXXXVII.

Mangala-vа́da.

On the effect of benedictions on the completion of a work. By Harirа́ma Tarkavа́gís'a. Leaves 7, *s'lokas* 160. Ben. Coll.

S'as'adhara the logician is cited in this treatise; and so are the *Dídhiti* and the *Nyа́ya-kaustubha.*

LXXXVIII.

Rа́marudra-bhaṭṭí.

Notes on Dinakara's treatise concerning invocations. By Rа́marudra Bhaṭṭa. Leaves 10, *s'lokas* 350. G. S'.

LXXXIX.

I's'wara-vа́da.

By Raghudeva Bhaṭṭа́chа́rya. Leaves 7, *s'lokas* 150. V. P.

XC.

I's'ware nitya-sukha-vyavasthа́pana.

By an anonymous author. Leaves 5, *s'lokas* 175. V. P.

XCI.

Vishayatа́-vа́dа́rtha.

Or *Vishayatа́-vichа́ra.* By Gadа́dhara Bhaṭṭа́chа́rya. Leaves 16, *s'lokas* 500. V. P.

The pandits say that Gadа́dhara composed no less than sixty-four special treatises, similar to the one here noticed. These are additional to his larger works.

XCII.

Vishayatá-váda.

By Harirâma Bhaṭṭáchárya. Leaves 14, *s'lokas* 290. Ben. Coll.

XCIII.

Gaurava-lághava-vichára.

An essay on the operose and the facile, in argumentation. By an anonymous author. Leaves 58, *s'lokas* 900. V. S'. A'.

XCIV.

Uddes'ya-vidheya-bodha-sthalíya-vichára.

By Jayaráma Nyáyapanchánana Bhaṭṭáchárya. Leaves 9, *s'lokas* 73. T. S'.

XCV.

Vis'ishṭa-vais'ishṭya-bodha-vichára.

By Harirâma Tarkavágís'a Bhaṭṭáchárya. Leaves 14, *s'lokas* 400. Ben. Coll.

It is said that Raghudeva Bhaṭṭáchárya composed a similar work, bearing this identical title.

XCVI.

Vis'ishṭa-vais'ishṭya-bodha-rahasya.

By Mathuránátha Tarkavágís'a. Leaves 9, *s'lokas* 180. Ben. Coll.

S'iromaṇi Bhaṭṭáchárya is quoted in this disquisition.

It is said that the titles of all Mathuránátha's smaller treatises end with the word *rahasya*. But he has by no means monopolized this termination.

XCVII.

Vis'ishṭa-vais'ishṭya-váda.

The author's name does not appear in the only copy, an imperfect one, to which I have had access. Ben. Coll.

XCVIII.

Káraṇatá-váda.

Or *Káraṇatá-vichára*. By Bhavánanda Bhaṭṭáchárya. Leaves 11, *s'lokas* 150. T. S'.

XCIX.

Anyathá-siddhi-vichára.

By an anonymous author. Leaves 23, *s'lokas* 250. Ben. Coll. This work cites Chakravartin.

C.

Sámagrí-váda.

Or *Sámagrí-vichára,* according to some MSS. By Raghudeva Bhaṭṭáchárya. Leaves 12, *s'lokas* 455. Ben. Coll.

CI.

Sámagrí-vichára.

By an anonymous writer. Leaves 4, *s'lokas* 160. V. P.

CII.

Anyathá-khyáti-tattwa.

By Jayaráma Nyáyapanchánana Bhaṭṭáchárya. The copy examined was written in the *Samvat* year 1879, or *S'aka* 1744. Leaves 23, *s'lokas* 350. T. S'.

CIII.

Pratiyogi-jnána-káraṇatá-váda.

By an anonymous author. Leaves 6, *s'lokas* 265. V. P.

CIV.

Pratiyogi-jnánasya hetutwa-khaṇḍana.

By Raghudeva Bhaṭṭácharya. Leaves 10, *s'lokas* 200. Ben. Coll.

CV.

Pákaja-vichára.

By an anonymous author. Leaves 18, *s'lokas* 450. Ben. Coll.

CVI.

S'as'adharíya.

A disquisition on the nature of atoms, cause, &c. &c. By S'as'adhara Achárya. Leaves 43, *s'lokas* 750. V. P.

CVII.

Nyáya-siddhánta-dípa-prabhá.

A commentary on No. CVI., not on the *Nyáya-siddhánta-dípa.* The scholiast is S'eshánanta. It was written at the instance of S'árngadhara, probably the *guru* of one Rájá Padmanábha, of the Jamadagni family, who was warmly interested in the literature of the Upanishads. Leaves 135, *s'lokas* 7,000. Ben. Coll.

This work cites Ganges'a Upádhyáya Chintámaṇi, Maṇḍana, Vádivágís'wara, and the *Nyáya-kusumánjali.*

CVIII.

Twañ-mano-yogasya jnánatwávachchhinnam prati káraṇatwa-khaṇḍana.

The writer's name has not been ascertained. Leaves 2, *s'lokas* 50. Ben. Coll.

CIX.

Samaváya-pramáṇa-vádártha.

Its author's name has not transpired. Leaves 4, *s'lokas* 92. Ben. Coll.

CX.

A'kás'a-vádártha.

By Mathuránátha Tarkavágís'a Bhaṭṭáchárya. Leaves 3, *s'lokas* 65. V. P.

CXI.

Pratiyogyanadhikaraṇe nás'asyotpatti-nirása.

The author's name may be mentioned at its beginning, which is wanting, a single leaf, in the sole copy of this work which I have inspected. Leaves 32, *s'lokas* 570. V. P.

CXII.

Nirvikalpaka-vichára.

Of unknown authorship. Leaves 2, *s'lokas* 22. V. P.

CXIII.

Sánkarya-váda.

Or *Játi-sánkarya-váda,* as it is called in one copy which I have seen. Its author's name is not known. Leaves 2, *s'lokas* 91. V. P.

CXIV.

Sannikarsha-vádártha.

By Mathuránátha Tarkavágís'a Bhaṭṭáchárya. Leaves 30, *s'lokas* 800. V. P.

CXV.

Sannikarsha-vichára.

By an anonymous writer. Leaves 21, *s'lokas* 600. V. P.

CXVI.

Vishaya-laukika-pratyaksha-kárya-káraṇa-bháva-rahasya.

The name of its author has not been discovered. Leaves 17, *s'lokas* 375. V. P.

CXVII.

Udbhúta-rúpasya káraṇatwa-vichára.

Of anonymous authorship. Leaves 2, *s'lokas* 84. Ben. Coll.

CXVIII.

Chitra-rúpa-vádártha.

By Nyáyaváchaspati, son of Vidyánivása. Leaves 22, *s'lokas* 600. Ben. Coll.

CXIX.

Chitra-rúpa-vádártha.

In the only, an imperfect, copy of this treatise which has been examined, its author's name is not mentioned. V. P.

CXX.

Prág-abháva-vichára.

By an anonymous author. Leaves 3, *s'lokas* 68. V. P.

CXXI.

Rátri-pada-vichára.

Its writer is not known. Leaves 2, *s'lokas* 90. Ben. Coll.

CXXII.

Jnána-lakshaṇa-vádártha.

Of unknown authorship. Leaves 5, *s'lokas* 110. V. P.

CXXIII.

Sans'aya-vádártha.

By Mathuránátha Tarkavágís'a Bhaṭṭáchárya. Leaves 8, *s'lokas* 200. V. P.

CXXIV.

A'tmatwa-játi-vichára.

By Mahádeva Puṇatámakara, son of Mukunda Pandit. Leaves 20, *s'lokas* 450. V. P.

CXXV.

Swapraká's'a-rahasya.

By Mathuránátha Tarkavágís'a Bhaṭṭáchárya. Leaves 15, *s'lokas* 460. Ben. Coll.

CXXVI.

Swapraká's'a-rahasya.

I have not learned its author's name. Leaves 14, *s'lokas* 440. Ben. Coll.

CXXVII.

A'tma-tattwa-prabodha.

By Rághava Pancháuana Bhaṭṭáchárya. In the copy examined the commencement is wanting. Leaves 77, *s'lokas* 1,800. V. P.

CXXVIII.

Sanskára-siddhi-dípiká.

By one Chitradhara. Leaves 9, *s'lokas* 200. V. P.

CXXIX.

Smṛiti-sanskára-váda.

Its author's name is undiscovered. Leaves 24, *s'lokas* 550. V. S'. J.

CXXX.

Smṛiti-sanskára-rahasya.

By Rámachandra Bhaṭṭa. Leaves 25, *s'lokas* 500. V. P.

CXXXI.

Smṛiti-sanskára-vichára.

An essay by an unknown writer. Leaves 10, *s'lokas* 325. V. P.

CXXXII.

Mukti-váda.

By Gadádhara Bhaṭṭáchárya. Leaves 10, *s'lokas* 350. Ben. Coll.

CXXXIII.

Navya-mukti-váda-ṭippaṇí.

A commentary on No. CXXXII. By S'ivaráma Váchaspati Bhaṭṭáchárya. Leaves 12, *s'lokas* 600. K. C. B.

CXXXIV.

Váda-parichchheda.

By Mahámahopádhyáya Rudra Bhaṭṭáchárya, son of Mahámahopádhyáya Vidyánivása. The sole MS. of this disquisition to which I have had access is a fragment. F. E. H.

CXXXV.

Nyáya-málá.

By Jayaráma. A dissertation on Gotama's four aphorisms defining the four species of evidence. I have seen only one copy of this work, and that imperfect. Ben. Coll.

CXXXVI.

Pramáṇa-pramoda.

By one Hari. Leaves 58, *s'lokas* 600. T. S'.

CXXXVII.

Prámáṇya-váda.

On a topic as discussed in the first section of the *Chintámaṇi*. By one Raghunátha. Leaves 41, *s'lokas* 1,000. Ben. Coll.

CXXXVIII.

Prámáṇya-váda-ṭíká.

Annotations on a point as treated in the first section of the *Chintámaṇi*. By Gadádhara Bhaṭṭáchárya. The only copy seen is defective. Ben. Coll.

Gadádhara names, in these scholia, Mis'ra, Bhaṭṭa, Guru, and the author of the *Dídhiti*.

CXXXIX.

Anumiti-parámars'a-vichára.

By Hariráma Tarkavágís'a. Leaves 25, *s'lokas* 1,000. Ben. Coll.

CXL.

S'ankara-kroḍa.

Detached elucidations of No. CXXXIX. By one S'ankara. Leaves 2, *s'lokas* 40. Ben. Coll.

CXLI.

Anumiti-parámars'a-vichára.

In one copy of this work, transcribed in the *Samvat* year 1733, which I have seen, it is called *Anumiti-parámars'a-váda.* By Raghudeva Nyáyálankára Bhaṭṭáchárya. Leaves 9, *s'lokas* 320. Ben. Coll.

CXLII.

Navyánumiti-parámars'a-vichára.

Its author's name does not appear. Leaves 34, *s'lokas* 1,000. Ben. Coll.

CXLIII.

Anumiti-parámars'a-kárya-káraṇa-bháva-vichára.

By Mahádeva Puṇatámakara. Leaves 60, *s'lokas* 1,625. Ben. Coll.

CXLIV.

Sans'ayánumiti-rahasya.

By Mathuránátha Tarkavágís'a Bhaṭṭáchárya. Leaves 29, *s'lokas* 480. Ben. Coll.

CXLV.

Jnána-dwaya-káraṇatá-vichára.

By an anonymous author. Leaves 9, *s'lokas* 160. V. P.

CXLVI.

ANUMITI-MÁNASA-VÁDA.

Or *Anumána-prámáṇya-vyavasthápana.* By an unascertained writer. Leaves 16, *s'lokas* 350. F. E. H.

CXLVII.

DHARMITÁVACHCHHEDAKA-PRATYÁSATTI-NIRÚPAṆA.

By Raghudeva Bhaṭṭáchárya. Leaves 22, *s'lokas* 800. Ben. Coll.

CXLVIII.

NAVYA-DHARMITÁVACHCHHEDAKA-VÁDÁRTHA.

By Gadádhara Bhaṭṭáchárya. Leaves 24, *s'lokas* 420. V. P.

CXLIX.

DHARMITÁVACHCHHEDAKATÁ-PRATYÁSATTI-VICHÁRA.

By Harirama. The copy inspected was transcribed in the *S'aka* year 1640. Leaves 22, *s'lokas* 775. T. S'.

CL.

LINGOPAHITA-LAINGIKA-BHÁNA-VICHÁRA.

The only copy of this disquisition which I have seen is imperfect at the beginning. Its author's name may occur there: it is not found at the end. Leaves 41, *s'lokas* 800. V. P.

CLI.

Lingopahita-laingika-bhána-nirása-rahasya.

By Mathuránátha Tarkavágís'a Bhaṭṭácharya. Leaves 8, *s'lokas* 230. V. P.

CLII.

Navína-mata-vichára.

An essay on the modern view entertained touching the connexion between an inference and its premises. By Harirâma Tarkavágís'a Bhaṭṭácharya. Leaves 38, *s'lokas* 650. B. S'. K.

CLIII.

Navya-mata-vádártha.

A disquisition resembling, in character, the last described. By an anonymous author. Leaves 8, *s'lokas* 160. V. P.

CLIV.

Pakshatá-vichára.

By Mahádeva Puṇatámakara, son of Mukanda. Leaves 51, *s'lokas* 1,600. V. S'. J.

CLV.

Pakshatá-vichára.

The author's name has not been discovered. Leaves 30, *s'lokas* 800. Ben. Coll.

CLVI.

Sans'aya-pakshatá-rahasya.

By Mathuránátha Tarkavágís'a Bhaṭṭácharya. Leaves 11, *s'lokas* 180. Ben. Coll.

CLVII.

Asiddhi-nirúpaṇa-vyákhyá.

Discussing a point or points of the topic of fallacies as handled, particularly, in the *Chintámaṇi* and in the *Dídhiti*. By Kás'ínátha, who names one Yajnamúrti, a Tailanga, among his ancestors. Leaves 23, *s'lokas* 1,116. Ben. Coll.

CLVIII.

Tarka-pratibandhakatá-rahasya.

By Mathuranátha Tarkavágís'a Bhaṭṭáchárya. Leaves 11, *s'lokas* 225. V. P.

CLIX.

Bádha-rahasya.

Or *Bádha-buddhi-vádártha*, or *Bádha-buddhi-pratibandhakatá-vichára*. By Harirâma Tarkavágís'a Bhaṭṭáchárya. Leaves 27, *s'lokas* 530. Ben. Coll.

I have seen, at Saugor, a copy of this work whose date of transcription is the year 1711 of the era of Vikramáditya.

CLX.

Upádhi-vivṛiti.

On the topic indicated by the rubric, as discussed by Gadádhara Bhaṭṭáchárya. Of anonymous authorship. The MS. examined was copied in the *Samvat* year 1803. Leaves 10, *s'lokas* 40. Ben. Coll.

CLXI.

S'ABDA-S'AKTI-PRAKÁS'IKÁ.

By Mahámahopádhyáya Jagadís'a Tarkálankára. This work was published at Calcutta, in the *S'aka* year 1769 : pp. 172, 8vo.

CLXII.

S'ABÁNITYATÁ-RAHASYA.

By Mathuránátha Tarkavágís'a Bhaṭṭáchárya. Of the copy inspected the beginning is wanting. Leaves 8, *s'lokas* 180. V. P.

CLXIII.

S'ÁBDA-BODHA-VICHÁRA.

By an anonymous author. Leaves 9, *s'lokas* 108. Ben. Coll.

CLXIV.

S'ÁBDA-BODHA-PRAKÁRA.

Its writer's name is not known. Leaves 3, *s'lokas* 65. T. S'.

CLXV.

VYUTPATTI-VÁDA.

By Gadádhara Bhaṭṭáchárya, who, in the copy of this work which has been examined, is said to have been a pupil of Harirâma Tarkálankára. Leaves 212, *s'lokas* 4,800. Ben. Coll.

This work, and also a *Vyutpatti-váda* of Chúḍámaṇi Bhaṭṭáchárya, are named in Govinda S'ástrí's commentary on the *A'tharvaṇa-rahasya*, where it annotates the forty-seventh couplet of the text.

CLXVI.

S'AKTI-VÁDA.

Or *S'akti-vichára,* in two of the several copies which I have inspected of this essay. Its author is Gadádhara Bhaṭṭáchárya, whom I find called, in a single MS., Nyáyasiddhántavágís'a. Leaves 42, *s'lokas* 1,000. Ben. Coll.

CLXVII.

S'AKTI-VÁDA-VIVARAṆA.

Otherwise called *S'akti-vádártha-dípiká.* A commentary on No. CLXVI. By Kṛishṇa Bhaṭṭa, son of Náráyaṇa Bhaṭṭa, son of Ranganátha Bhaṭṭa. Leaves 40, *s'lokas* 1,250. T. S'.

CLXVIII.

S'AKTI-VÁDA-ṬÍKÁ.

Another commentary on No. CLXVI. By a pupil of Jayaráma Tarkálankára Bhaṭṭáchárya. Perhaps the author's name appears in the sequel of the work, of which I have seen but a single copy, and that a fragment of its beginning. Ben. Coll.

CLXIX.

TÁTPARYA-VICHÁRA.

The work of an anonymous author. Leaves 5, *s'lokas* 52. Ben. Coll.

CLXX.

PADA-VÁKYA-RATNÁKARA.

By Gokulanátha Mahámahopádhyáya. Leaves 157, *s'lokas* 3,800. T. S'.

CLXXI.

Pada-vákya-ratnákara.

By Gopínátha. The copy inspected is imperfect at the beginning, and also at the end. Ben. Coll.

This treatise refers to the author of the *Maṇi.*

CLXXII.

Pada-vákya-ratnákara.

The only copy of this dissertation which has been inspected is a mere fragment, and does not exhibit the name of its author. Ben. Coll.

CLXXIII.

Yogyatá-váda.

Its author's name does not appear to be known. Leaves 11, *s'lokas* 111. V. P.

CLXXIV.

Vibhakti-tattwa.

The name of its writer has not been discovered. Leaves 59, *s'lokas* 1,500. Ben. Coll.

CLXXV.

Sub-artha-sangraha.

Of anonymous authorship. Leaves 17, *s'lokas* 300. Ben. Coll.

CLXXVI.

Sub-artha-tattwáloka.

By Vis'wanátha Bhaṭṭáchárya, son of Vidyánivása. The copy inspected was transcribed in the year 1791 of the era of Vikramáditya. Leaves 33, *s'lokas* 800. Ben. Coll.

This essay cites the *Maṇi.*

CLXXVII.

S'abdártha-sára-manjarí.

By Bhavánanda Siddhántavágís'a. The only MS. of this work that I have seen is imperfect. Ben. Coll.

CLXXVIII.

Káraka-vyúha.

By Rudra Bhaṭṭáchárya. Leaves 20, *s'lokas* 400. V. P.

CLXXIX.

Káraka-vyákhyá.

By Jayaráma Bhaṭṭáchárya. Leaves 20, *s'lokas* 375. V. P.

CLXXX.

A'khyáta-váda.

Called, in some copies, *A'khyáta-viveka.* By S'iromaṇi Bhaṭṭáchárya. Leaves 4, *s'lokas* 150. J. R. B.

CLXXXI.

A'khyáta-váda-ṭíká.

A commentary on No. CLXXX. By Mahámahopádhyáya Mathuránátha Bhaṭṭáchárya. Leaves 67, *s'lokas* 1,225. T. S'.

CLXXXII.

A'KHYÁTA-VÁDA-ṬÍKÁ.

Or *A'khyáta-váda-ṭippaṇí,* in some copies; or, more specifically, *A'khyáta-váda-vyákhyá-sudhá.* A second commentary on No. CLXXX. By Jayaráma Nyáyapanchánana Bhaṭṭáchárya. Leaves 58, *s'lokas* 1,100. Ben. Coll.

Jayaráma speaks, in the course of these scholia, of his own *S'abdáloka-rahasya.* He also cites one Maṇḍana, and the *S'abdáloka* of Mis'ra.

CLXXXIII.

A'KHYÁTA-VÁDA-ṬIPPAṆÍ.

A third commentary on No. CLXXX. By Kṛishṇa Bhaṭṭa. Leaves 32, *s'lokas* 1,025. Ben. Coll.

These annotations quote from the *Chintámaṇi.*

CLXXXIV.

A'KHYÁTA-VÁDA-ṬIPPAṆÍ.

A fourth commentary on No. CLXXX. By Raghudeva Nyáyálankára Bhaṭṭáchárya. Leaves 45, *s'lokas* 1,000. Ben. Coll.

CLXXXV.

LAḌ-ARTHA-VÁDA.

By Bhavánanda Siddhántavágís'a. Leaves 5, *s'lokas* 150. V.P.

CLXXXVI.

LA-KA'RA-VÁDA.

The author's name does not appear in the only MS., an imperfect one, of this work that has been inspected. T. S'.

CLXXXVII.

LIṄ-ARTHA-VÁDA.

By an anonymous author. Leaves 11, *s'lokas* 350. V. P.

CLXXXVIII.

VIDHI-SWARÚPA-VÁDÁRTHA.

Or, according to some MSS., *Vidhi-nirúpaṇa.* By Gadádhara Bhaṭṭácbárya. Leaves 17, *s'lokas* 450. V. P.

CLXXXIX.

VIDHI-VÁDA.

By Mathuránátha Tarkavágís'a Bhaṭṭácbárya. Leaves 19, *s'lokas* 500. Ben. Coll.

CXC.

VIDHI-VÁDA.

The only copy of this dissertation which I have seen is fragmentary, and does not give its author's name. B. S'. K.

CXCI.

BHÁVA-PRATYAYA-VÁDÁRTHA.

By Mathuránátha Tarkavágís'a Bhaṭṭácbárya. The sole MS. which I have seen of it wants the conclusion. V. P.

CXCII.

VÍPSÁ-VICHÁRA.

Of unknown authorship. Leaves 7, *s'lokas* 170. V. P.

CXCIII.

Samása-vada.

By Jayaráma Nyáyapanchánana Bhaṭṭáchárya. Leaves 18, *s'lokas* 140. V. P.

CXCIV.

Lakshaṇá-váda-rahasya.

By Mahámahopádhyáya Mathuránátha Tarkavágís'a Bhaṭṭáchárya. Leaves 23, *s'lokas* 460. T. S'.

CXCV.

Nañ-váda-ṭippaṇí.

A commentary on the *Nañ-váda* or *Nañ-artha-váda* of S'iromaṇi Bhaṭṭáchárya, which, I am told, is a part of the *Dídhiti*. By Mahámahopádhyáya Gadádhara Bhaṭṭáchárya. Leaves 23, *s'lokas* 1,100. Ben. Coll.

CXCVI.

Nañ-artha-vivṛiti.

A second commentary on S'iromaṇi Bhaṭṭáchárya's *Nañ-artha-váda*. By Jayaráma Nyáyapanchánana Bhaṭṭáchárya. Leaves 31, *s'lokas* 900. Ben. Coll.

CXCVII.

Nañ-váda-ṭippaṇí.

A third commentary on the *Nañ-artha-váda* of S'iromaṇi Bhaṭṭáchárya. By Raghudeva Bhaṭṭáchárya, pupil of Tarkavágís'a. Leaves 17, *s'lokas* 500. V. P.

CXCVIII.

Nañ-váda-ṭippaṇí.

A fourth commentary on the *Nañ-artha-váda* of S'iromaṇi Bhaṭṭácharya. By one Kṛishṇadása. Leaves 8, *s'lokas* 75, V. P.

CXCIX.

Nañ-váda-ṭippaṇí.

Commentary the fifth on S'iromaṇi Bhaṭṭácharya's *Nañ-artha-váda.* The fragmentary condition of the only copy of this work which I have been able to inspect may account for my not having ascertained its author's name. V. P.

CC.

Nañ-váda-viveka.

By Jagannátha Pandit. Leaves 40, *s'lokas* 1,000. V. P.

CCI.

Vákya-bheda-váda.

By Ananta Deva, son of A'pa Deva. Leaves 8, *s'lokas* 90. V. P.

CCII.

Vega-nás'ya-násaka-bháva-rahasya.

The writer's name has not been discovered. Leaves 7, *s'lokas* 115. V. P.

It will have been observed that, from No. LXXXVII. to the end of this chapter, no systematic attempt has been made to define the contents of the disquisitions catalogued, provided their titles are significant. In the work from which the present index has been condensed and reconstructed, a different plan was pursued, and a full description was everywhere detailed. Such, however, is the dissimilarity between the logical and grammatical terminologies of the Sanskrit and those to which we are accustomed, that barely to translate the titles in question would be superfluous to the initiated, and unintelligible to all else. Many of the disquisitions here alluded to are, undoubtedly, chapters of larger treatises entered higher up. But it has not been practicable to refer them—except in one or two cases, and then in passing—to the works from which they are derived; and they are, moreover, very generally treated, by learned Hindus, as independent compositions. This will be seen, as regards several among them, in the fact that they are taken as texts for distinct bodies of annotations.

In the *Chandriká* of Tris'araṇataṭa Bhíma, a commentary on Daṇḍin's *Kávyádars'a,* there is an extract from some logical treatise by Bhaṭṭa Balabhadra. I suspect that this author is much more ancient than either of the Balabhadras mentioned at p. 7 and under article No. XII. supra.

THE VAIS'ESHIKA PHILOSOPHY.

I.

VAIS'ESHIKA-SÚTRA.

Aphorisms of the Hindu physical philosophy. They are attributed to Kaṇáda, the *muni*, of the line of Kas'yapa. Leaves 9, *s'lokas* 150. Ben. Coll.

II.

PADÁRTHODDES'A.

Or simply *Pras'astapáda-bhashya*, as it is more commonly denominated; or *Dravya-bháshya*. A commentary on No. I. By Pras'astapáda A'chárya, as he is titularly called; concerning whose proper name, antiquity, and history, nothing very definite has yet been ascertained. Leaves 32, *s'lokas* 850. F. E. H.

In the *Shaḍ-dars'ana-vṛitti* of Cháritra Sinha Gaṇi, which expounds the *Shaḍ-dars'aṇa-samuchchaya* of Haribhadra Súri, a Jaina compendium, one Pras'astakara is cited on the subject of the *Vais'eshika* theory. From this it should seem that the title of the commentary under description may perhaps be *Pras'asta* also.

III.

PADÁRTHA-TATTWA-NIRṆAYA.

A commentary on No. II. By an anonymous author. The date of the copy inspected is *Samvat* 1581. Leaves 49, *s'lokas* 1,100. Ben. Coll.

IV.

DRAVYA-BHÁSHYA-ṬÍKÁ.

A commentary on No. II. By an anonymous author. Leaves 48, *s'lokas* 960. F. E. H.

The writer of this work cites Jagadís'a, and the *Kiraṇávalí*, next to be described.

V.

KIRAṆÁVALÍ.

A commentary on No. II. By Udayana Ácharya. It is said that but two books of this work were completed by its author. The copy examined is imperfect. Ben. Coll.

VI.

KIRAṆÁVALÍ-PRAKÁS'A.

A commentary on No. V. By Vardhamána Upádhyáya or Vardhamána Mahámahopádhyáya, son of one Ganges'a or Ganges'wara. I have seen only an imperfect MS. of it. Ben. Coll.

VII.

KIRAṆÁVALÍ-PRAKÁS'A-VYÁKHYÁ.

A commentary on No. VI. Its author's name is not discoverable in the small fragment which is all of it that I have had access to. Nor is it certain that it goes over the whole of the *Kiraṇávalí-prakás'a*. Ben. Coll.

VIII.

Dravya-prakás'iká.

A commentary on the first book of No. VI. By Megha Bhagíratha Ṭhakkura, son of Chandrapati and Dhírá. The author had two younger brothers, Mahes'a or Mahádeva, and Dámodara. His instructor was one Jayadeva Pandit. The copy inspected records the *Samvat* year 1643 as its date of transcription. Leaves 264, *s'lokas* 5,300. Ben. Coll.

IX.

Guṇa-prakás'a-vivṛiti.

Or *Guṇa-s'iromaṇi*, as it is more frequently called. A commentary on the second book of No. VI. By Raghunátha S'iromaṇi Bhaṭṭáchárya. Leaves 90, *s'lokas* 3,000. Ben. Coll.

X.

Guṇa-s'iromaṇi-tíká.

A commentary on No. IX. By Rámakṛishṇa Bhaṭṭáchárya Chakravartin, son of S'iromaṇi Bhaṭṭáchárya. Leaves 138, *s'lokas* 2,600. Ben. Coll.

XI.

Guṇa-prakás'a-vivṛiti-bháva-prakás'iká.

Or *Guṇa-prakás'a-vivṛiti-paríkshá*, or simply *Guṇa-s'iromaṇi-ṭippaṇa*. A commentary on No. IX. By Rudra Bhaṭṭáchárya Nyáyaváchaspati, son of Vidyánivása. Leaves 100, *s'lokas* 3,700. Ben. Coll.

XII.

Guṇa-dídhiti-ṭippaṇí.

A commentary on No. IX. By Jayaráma Bhaṭṭácharya. A fragment. Ben. Coll.

XIII.

Guṇa-prakás'a-dídhiti-máthurí.

A commentary on No. IX. By Mathuránátha Tarkavágís'a Bhaṭṭácharya, son of S'rírama Tarkálankára Bhaṭṭácharya. A fragment. Ben. Coll.

XIV.

Guṇa-rahasya.

A commentary on the second book of No. V. By Rámabhadra Sárvabhauma Bhaṭṭácharya, son of Tárkikachúḍámaṇi Bhaṭṭácharya. Imperfect. T. S'.

XV.

Guṇa-rahasya-prakás'a.

A commentary on No. XIV. By Mádhava Deva, son of Lakshmaṇa Deva, son of Mádhava Deva. The author lived at Benares; and his paternal grandfather, at Dhárásúra, on the banks of the Godávarí. Leaves 55, *s'lokas* 3,500. B. S'. K.

XVI.

Rasa-sára.

Or *Kiraṇávalí-ṭippaṇaka* merely. A commentary on the second book of No. V. By Mahádeva Vádíndra, pupil of one S'ankara. A fragment. Ben. Coll.

XVII.

Guṇa-kiraṇávalí-ṭippaṇí.

A commentary on the second book of No. V. From the small fragment of it which I have seen I have not learned its author's name. Ben. Coll.

XVIII.

Vais'eshika-sútropaskara.

A commentary on No. I. By S'ankara Mis'ra. Leaves 108, *s'lokas* 3,000. Ben. Coll.

XIX.

Kaṇáda-sútra-vyákhyána.

No more specific name of this work has been ascertained. It is a commentary on No. I. By Raghudeva Nyáyálankára Bhaṭṭáchárya. A fragment. F. E. H.

XX.

Tarka sangraha.

An elementary work on the *Vais'eshika* philosophy. By Annam Bhaṭṭa. It was printed for the Benares College, with an English translation and elucidations, in 1848. The second edition, greatly improved, appeared in 1852. The text, accompanied by a Hindí version, was published, for the Benares College, in 1851. See the next article.

In the preface to the edition of 1852, I have, perhaps hastily, identified the author of the *Tarka-sangraha* with an individual who composed annotations on Kaiyaṭa's commentary on the *Mahábháshya*. Annam Bhaṭṭa is a name common between several writers. One person so called, whose father was Tirumala, wrote a commentary on the *Vedánta-sútra*. He will be men-

tioned in the sequel. Further, an Annam Bhaṭṭa, disciple of one Sumangala, is author of the *Kátyáyana-prátis'ákhya-vyákhyá,* of which I formerly possessed an imperfect copy.

For information as to the relative value of most of the expositions of the *Tarka-sangraha,* the reader is referred to the preface to the edition of 1852, spoken of above.

In addition to the commentaries on the *Tarka-sangraha,* about to be described, I have often heard mention made of two others, but which I have never seen: the *Phakkiká* and the *Jyotsná.*

XXI.

Tarka-dípiká.

A commentary on No. XX., by the author of the same, Annam Bhaṭṭa. It was lithographed, with the text, at Benares, in 1850; pp. 53, running transversely. The volume contains the substance of 500 *s'lokas,* viz., 150 of the text and 350 of the commentary.

This work is familiarly called the *Bála-gádádharí.* It cites S'ankara Mis'ra and the author of the *Kandalí.*

Besides the following commentary on the *Tarka-dípiká,* I have been told of others, by Mukunda Bhaṭṭa Gáḍegila, Paṭṭábhiráma S'ástrí, and Hanumad A'chárya. The notes of the latter go by the name of *Hanumadíya.* See Nos. XXIII. and XXVI. infra.

XXII.

Dípiká-prakás'a.

Or *Nílakaṇṭhí,* as it is more commonly styled, from the name of its author. A commentary on No. XXI. By Nílakaṇṭha S'ástrí, a Tailanga. Leaves 30, *s'lokas* 500. P. K.

The *Dípiká-prakás'a* has also been annotated, it is said, by Rámabhadra Bhaṭṭa.

XXIII.

Tarka-sangraha-chandriká.

A commentary on No. XX. By Mukunda Bhaṭṭa Gáḍegila, son of Ananta Bhaṭṭa; Marahaṭṭás. The author's preceptor was Manohara Víres'wara. My own copy reads Vis'wes'wara. Leaves 46, *s'lokas* 1,200. Ben. Coll.

XXIV.

Pada-kṛitya.

A commentary on No. XX. By Chandraja Sinha. Leaves 13, *s'lokas* 1,000. K. B.

XXV.

Nyáyártha-laghu-bodhiní.

A commentary on No. XX. By Govardhanaranga A'chárya, of Vṛindávana; a living writer. Leaves 60, *s'lokas* 650. F. E. H.

XXVI.

Nirukti.

A commentary on No. XX. By Paṭṭábhiráma S'ástrí, a Tailanga. Leaves 73, *s'lokas* 600. V. R. S'.

XXVII.

Siddhánta-chandrodaya.

A commentary on No. XX. By Kṛishṇa Dhúrjaṭi Díkshita, son of Venkaṭes'a Díkshita and S'eshí; and pupil of Kás'ínátha Bhaṭṭa, surnamed Chitráma, of Puṇyánagara. Kṛishṇa was a

Drávida Marahaṭṭá; he was of the *gotra* of Kus'ika; and he resided at Koyampurí (?). The *Siddhánta-chandrodaya* was written in the year 4875 of the *Kali-yuga*, or A. D. 1774, for the use of Rájasinha, son of Rájá Gajasinha, of Vikramapaṭṭana or Ujjayiní. These particulars are, for the most part, given in only a single copy out of several which I have examined of the work under notice. Leaves 33, *s'lokas* 575. B. S'.

XXVIII.

Tarka-sangrahopanyása.

A commentary on No. XX. By Meru S'ástrí, a contemporary author. Leaves 27, *s'lokas* 500. F. E. H.

XXIX.

Nyáya-bodhiní.

A commentary on No. XX. By Govardhana Mis'ra, a Gauḍa. Leaves 26, *s'lokas* 400. F. E. H.

XXX.

Tarka-sangraha-tattwa-prakás'a.

A commentary on No. XX. Its author's name has not been ascertained from the only fragment of it to which I have had access. F. E. H.

XXXI.

Nyáya-lílávatí.

An elementary treatise on the *Vais'eshika* philosophy. By Vallabha Nyáyácharya. The copy inspected was transcribed in the *Samvat* year 1664. Leaves 80, *s'lokas* 2,700. Ben. Coll.

XXXII.

Nyáya-Lílávatí-prakás'a.

A commentary on No. XXXI. By Vardhamána Upádhyáya. Leaves 192, *s'lokas* 4,200. Ben. Coll.

XXXIII.

Nyáya-Lílávatí-bháva-prakás'a.

A commentary on No. XXXII. By Bhagíratha. The MS. examined was copied in the year of Vikramáditya 1664. Leaves 179, *s'lokas* 5,700. Ben. Coll.

XXXIV.

Nyáya-Lílávatí-prakás'a-dídhiti.

Another commentary on No. XXXII. By Raghunátha S'iromaṇi Bhaṭṭáchárya. Leaves 40, *s'lokas* 1,500. Ben. Coll.

XXXV.

Nyáya-Lílávatí-prakás'a-dídhiti-viveka.

A commentary on No. XXXIV. By Vidyávágís'a Bhaṭṭáchárya. Leaves 96, *s'lokas* 3,000. Ben. Coll.

XXXVI.

Nyáya-Lílávatí-kaṇṭhábharaṇa.

A commentary on No. XXXI. By S'ankara, son of Bhavanátha. Leaves 169, *s'lokas* 4,600. Ben. Coll.

XXXVII.

Nyáya-líláva tí-vibhúti.

A commentary on No. XXXI. I know this work only by a copy truncated at both ends; and I have not discovered the name of its author. Ben. Coll.

XXXVIII.

Bháshá-parichchheda.

An elementary treatise on the *Vais'eshika* philosophy, in the form of memorial verses. By Vis'wanátha Panchánana Bhaṭṭáchárya Tarkálankára. It has twice been printed, together with No. XXXIX., in Calcutta: in 1827, pp. 16 and 103, 8vo; and in the Bibliotheca Indica, Nos. 32 and 35, with an English translation of the verses, by Dr. Röer. The beginning of the text and its scholia, with an English version, was published, for the use of the Benares College, in 1851: pp. 37, 8vo. The *Bháshá-parichchheda*, in the Devanágarí and Bangálí characters, with an original Bangálí commentary,—the *Padártha-kaumudí*, by Kás'ínátha Tarkapanchánana,—was published in Calcutta, in 1821; pp. 145, 8vo.

XXXIX.

Siddhánta-muktávalí.

Or *Nyáya-siddhánta-muktávalí*, or simply *Muktávalí*. A commentary on No. XXXVIII., by the author of the same, Vis'wanátha Panchánana Bhaṭṭáchárya Tarkálankára. See the last article.

XL.

Raudrí.

A commentary on No. XXXIX. By Rudra Bhaṭṭáchárya. Leaves 60, *s'lokas* 2,500. Ben. Coll.

XLI.

Siddhánta-muktávalí-prakás'a.

Otherwise denominated *Nyáya-muktávalí-prakás'a, Muktávalí-prakás'a, Muktávalí-dípiká,* and *Muktávalí-kiraṇa.* It is also called *Dinakarí,* from the name of one of its authors. A commentary on No. XXXIX. By Bálakṛishṇa and his son Mahádeva Bhaṭṭa Dinakara, of the *gotra* of Bharadwája. Mahádeva was pupil of one Nílakaṇṭha, whose wife was named Satí. Leaves 177, *s'lokas* 2,900. D. R. U.

It is said, partly on the authority of oral tradition, that Bálakṛishṇa commenced this work, entitling it *Muktávalí-kiraṇa,* but was unable to finish it; and that it was completed by Mahádeva Bhaṭṭa Dinakara, his son, who gave it the further name of *Muktávalí-prakás'a,* which himself or others have expanded and exchanged as above.

XLII.

Sapta-padárthí.

Or *Sapta-padártha-nirúpaṇa.* An elementary treatise on the *Vais'eshika* philosophy. By S'iváditya Mis'ra. Leaves 7, *s'lokas* 225. F. E. H.

XLIII.

Mita-bháshiṇí.

A commentary on No. XLII. By Mádhava Saraswatí or Mádhava Yatíndra, who dwelt in Suráshṭra, on the banks of the river Kṛishṇá. One copy of this work, complete, which has been inspected, was executed in 1669 of the *Samvat* era. The date of transcription of another MS. of it, imperfect, which I have seen, is the year 1639 of Vikramáditya. Leaves 40, *s'lokas* 1,400. Ben. Coll.

This work cites the *Pras'astapáda-bháshya,* No. II. supra.

XLIV.

Sapta-padárthí-vyákhyá.

A commentary on No. XLII. By one Hari. A mere fragment is all that has been seen of these annotations. Ben. Coll.

XLV.

Padártha-chandriká-vilása.

A commentary on the *Padártha-chandriká* of S'árngadhara, an undiscovered volume of scholia on No. XLII. By Kṛishṇa Bhaṭṭa, son of Vishṇu Bhaṭṭa, of the Paṭavardhana family. Kṛishṇa Bhaṭṭa names, as his preceptor, his own paternal uncle, one Gadádhara, younger brother of Vishṇu Bhaṭṭa. Leaves 35, *s'lokas* 475. Ben. Coll.

The author censures the *Mita-bháshiṇí,* No. XLIII. He also refers to Ganges'a Upádhyáya, the *Kiraṇávalí,* and the *S'iromaṇi.*

XLVI.

Tarkámṛita.

An elementary work on the *Vais'eshika* doctrine. By Jagadís'a Tarkálankára Bhaṭṭáchárya. Leaves 16, *s'lokas* 360. F. E. H.

XLVII.

Tarkámṛita-chashaka.

A commentary on No. XLVI. By Gangaráma Jaḍí, son of one Náráyaṇa, and pupil of one Nílakaṇṭha. Leaves 199, *s'lokas* 4,000. Ben. Coll.

XLVIII.

Tarkámṛita-chashaka-tátparya-ṭiká.

A commentary on No. XLVII., by the author of the same, Gangáráma Jaḍí. Leaves 280, *s'lokas* 9,000. V. P.

XLIX.

Tarkámṛita-taranginí.

A commentary on No. XLVI. By Mukunda Bhaṭṭa Gáḍegila, son of Ananta Bhaṭṭa. Leaves 28, *s'lokas* 750. Ben. Coll.

L.

Padártha-viveka.

Or *Siddhánta-tattwa*. The elements of the *Vais'eshika* doctrines. In the only copy, an incomplete one, of this work that I have had access to, the name of its author does not appear;

but he speaks of one Lakshmaṉa as being his preceptor. He refers to a treatise, by himself, entitled *S'abda-prámáṇya-váda.* Ben. Coll.

LI.

Siddhánta-tattwa-sarvaswa.

A commentary on No. L. By Gopínátha Maunin. He wrote these annotations by command of Rájá Jayasinha of Báberí. Leaves 31, *s'lokas* 1,350. Ben. Coll.

Gopínátha, in this work, makes mention of his own scholia on the *Kusumánjali,* under the name of *Kusumánjali-vikás'a.*

LII.

Tarka-káriká.

One hundred and fifty-two memorial couplets, setting forth the principles of the *Vais'eshika* dogmas. By Jívarája Díkshita, son of Vrajarája Díkshita. J. R. B.

LIII.

Tarka-manjarí.

A commentary on No. LII., by the author of the original, Jívarája Díkshita. Leaves 34, *s'lokas* 500. J. R. B.

LIV.

Nyáya-sára.

An exposition of the fundamentals of the Hindu scheme of physical philosophy. By Mádhava Deva, son of Lakshmaṉa Deva, son of Mádhava Deva. The author resided at Benares. The MS. inspected was copied in the year 1817 of the *Samvat* era. Leaves 117, *s'lokas* 4,100. B. S'. K.

LV.

Padártha-dípiká.

An elementary treatise on the *Vais'eshika* theory. By Koṇḍa Bhaṭṭa, son of Rangojí Bhaṭṭa. Leaves 33, *s'lokas* 900. Ben. Coll.

The author quotes, in this work, from his own *Tarka-ratna,* which also is clearly a *Vais'eshika* disquisition.

At the beginning of the *Vaiyákaraṇa-bhúshaṇa,* Rangojí Bhaṭṭa is called brother of Bhaṭṭojí Díkshita.

LVI.

Nyáya-tantra-bodhiní.

The elements of the *Vais'eshika* philosophy. By Vis'waná-tha. Leaves 29, *s'lokas* 500. Ben. Coll.

LVII.

Kaṇáda-rahasya-sangraha.

The principles of the *Vais'eshika* philosophy. By an anonymous writer. Leaves 18, *s'lokas* 450. V. P.

LVIII.

Tarka-kaumudí.

An elementary work of *Vais'eshika* doctrine. By Laugákshi Bháskara. Leaves 12, *s'lokas* 275. F. E. H.

LIX.

Dravya-padártha.

The cardinal doctrines of the *Vais'eshika* system. The author's name has not been ascertained from the single copy inspected, which is imperfect at the beginning. Leaves 8, *s'lokas* 150. F. E. H.

LX.

Padártha-nirúpaṇa.

An introductory dissertation on the *Vais'eshika* dogmas. By Nyáyavváchaspati, son of Vidyánivása. Leaves 3, *s'lokas* 60. Ben. Coll.

LXI.

S'abdártha-tarkámṛita.

An elementary work on the *Vais'eshika* system. By Kṛishṇa Maunin. The single MS. which has been examined is imperfect. Ben. Coll.

LXII.

Tarka-pradípa.

A manual of *Vais'eshika* principles. By Koṇḍa Bhaṭṭa, son of Rangojí Bhaṭṭa. This work was compiled, at the instance of Rájá Vírabhadra, son of Rájá Bhadrendra. Vírabhadra is eulogized, by the author, for having given an impulse to the revival of the practice of sacrifice. A fragment. Ben. Coll.

This work cites the *Nyáya-lílávatí* and the *Adwaita-chintámaṇi*. No. LXII. is not to be confounded with No. LV. supra.

LXIII.

Padártha-khaṇḍana.

Also called, in many copies, *Padártha-tattwa,* as also *Padártha-tattwa-vivechana.* A criticism of the *Vais'eshika* categories. By Raghunátha Bhaṭṭáchárya S'iromaṇi, who is also called Tárkikachúḍámaṇi and Chúḍámaṇi Bhaṭṭáchárya. Leaves 6, *s'lokas* 115. Ben. Coll.

LXIV.

Padártha-khaṇḍana-vyákhyá.

A commentary on No. LXIII. By Raghudeva Nyáyálankára Bhaṭṭáchárya. Leaves 41, *s'lokas* 1000. Ben. Coll.

LXV.

Padártha-tattwa-vivechana-prakás'a.

Or, more commonly, *Padártha-khaṇḍana-ṭippaṇa* merely. A commentary on No. LXIII. By Rámabhadra Sárvabhauma Bhaṭṭáchárya, son of Chúḍámaṇi Bhaṭṭáchárya. Leaves 8, *s'lokas* 840. Ben. Coll.

LXVI.

Padártha-khaṇḍana-ṭíká.

A commentary on No. LXIII. In the single imperfect copy of this work which has turned up, the name of its author does not appear. Ben. Coll.

LXVII.

Padártha-maṇi-málá.

The *Vais'eshika* predicaments examined. By Jayaráma Nyáyapanchánana Bhaṭṭáchárya. Leaves 77, *s'lokas* 2,700. Ben. Coll.

LXVIII.

PADA'RTHA-MAṆI-MÁLÁ-PRAKA'SA.

A commentary on No. LXVII. By Laugákshi Bháskara. A fragment. Ben. Coll.

LXIX.

RATNA-KOS'A-VÁDA-RAHASYA.

Strictures on the opinions and arguments propounded in the *Ratna-kos'a*, a work rarely met with, and whose author has not been ascertained. By Gadádhara Bhaṭṭáchárya. So says one copy, while another attributes it to Hariráma Tarkálankára Bhaṭṭáchárya. Leaves 56, *s'lokas* 1,400. V. P.

LXX.

A'TMA-TATTWA-VIVEKA.

Or *Bauddha-dhikkára*. A defence, from the platform of *Vais'-eshika* views, against infidelity generally, and Bauddha doctrines in especial. By Udayana A'chárya. This work was printed at Calcutta, in the *Samvat* year 1906: pp. 97, 8vo.

An author named Chatuhs'ikha is cited in this treatise. Udayana, a poet, has been alleged, on no other ground than mere sameness of appellation, to be identical with Udayana A'chárya. See the Journal of the Asiatic Society of Bengal, for 1837, p. 280.

LXXI.

A'TMA-TATTWA-VIVEKA-KALPALATÁ.

A commentary on No. LXX. By S'ankara Mis'ra Mahámahopádhyáya, son of Bhavanátha Mahámahopádhyáya, and nephew of Jívanátha Mahámahopádhyáya. Jívanátha was preceptor to

Bhavanátha; and S'ankara was instructed by the latter. Leaves 95, *s'lokas* 3,600. Ben. Coll.

S'ankara alleges, in this work, that his father composed a commentary on the *Bauddha-dhikkára,* No. LXX. He cites the *Guṇa-kiraṇávalí.*

LXXII.

Bauddha-dhikkára-dídhiti.

Or *A'tma-tattwa-viveka-dídhiti.* A commentary on No. LXX. By Raghunátha Bhaṭṭáchárya Tárkikas'iromaṇi. Leaves 135, *s'lokas* 1,750. Ben. Coll.

LXXIII.

Bauddha-dhikkára-gádádharí.

A commentary on No. LXXII. By Gadádhara Bhaṭṭáchárya. A fragment. Ben. Coll.

LXXIV.

Bauddha-dhikkárá-guṇánandí.

A commentary on No. LXXII. By Guṇánanda. A fragment. Ben. Coll.

LXXV.

Kusumánjali.

Or *Kusumánjali-káriká.* Seventy-two memorial couplets; being a refutation, chiefly in dependence on the *Vais'eshika* doctrine, of the system of the Bauddhas. By Udayana A'chárya. This work has been printed. See No. LXXVIII. below.

LXXVI.

Kusumánjali-prakás'a.

A commentary on No. LXXV. By Vardhamána Upádhyáya. The manuscript inspected is 294 years old. Leaves 291, *s'lokas* 4,800. Ben. Coll.

At the end of a copy of the *Kusumánjali-prakás'a* which I have examined at Saugor, its author's name is erroneously given as Varadarája, son of Mahámahopádhyáya Rámadeva Mis'ra.

LXXVII.

Kusumánjali-prakás'a-makaranda.

A commentary on No. LXXVI. By Ruchidatta. Leaves 86, *s'lokas* 2,000. Ben. Coll.

LXXVIII.

Kusumánjali-káriká-vyákhyá.

A commentary on No. LXXV. By Haridása Bhaṭṭácharya. This work, with that which it annotates, was printed at Calcutta in the *S'aka* year 1769; pp. 45, 8vo.

LXXIX.

Saurabha.

A commentary on No. LXXVIII. By one Vaidyanátha. Leaves 44, *s'lokas* 1,600. V. R. S'.

LXXX.

Kusumánjali-ṭíká.

A commentary on No. LXXV. By one Mis'ra. Leaves 118, *s'lokas* 7,000. Ben. Coll.

LXXXI.

Kusumánjali-káriká-vyákhyá.

A commentary on No. LXXV. By Rámabhadra Bhaṭṭáchárya. Leaves 57, *s'lokas* 3,000. K. B.

LXXXII.

Kusumánjali-vyákhyá.

A commentary on No. LXXV. By Náráyaṇa Tírtha Yati. Leaves 39, *s'lokas* 1,800. Ben. Coll.

LXXXIII.

Guṇánandí.

A commentary on No. LXXV. By Guṇánanda. I have seen only a fragment of it. Ben. Coll.

LXXXIV.

Kusumánjali-vyákhyá.

A commentary on No. LXXV. By Trilochana Deva Nyáyapanchánana, pupil of one Ráma, of Navadwípa in Bengal. I have seen only a single MS. of this work; and that contained but a small portion of it. Ben. Coll.

Trilochana Deva refers to the writings of Váchaspati Mis'ra, of S'iromaṇi Bhaṭṭáchárya, and of Guṇánanda Vidyávágís'a Bhaṭṭáchárya. The last is said to be the same with the author of No. LXXXIII.

LXXXV.

Kusumánjali-káriká-vyákhyá.

A commentary on No. LXXV. By Rudra Bhaṭṭáchárya, son of Vidyánivása. The end of the copy examined is wanting. Ben. Coll.

LXXXVI.

Kusumánjali-vṛitti.

A commentary on No. LXXV. The scholiast's name does not occur in the fragments of it which have been accessible to the compiler of this index. V. P.

Such volumes of annotations on the *Kusumánjali* as have been inspected seem to be singularly deficient in specific designations.

LXXXVII.

Bheda-prakás'a.

A confutation of the adualistic *Vedánta* theory, from the stand-point of the *Nyáya* and *Vais'eshika,* and to their establishment. By S'ankara Mis'ra. The sole MS. of this treatise which has been procurable for examination was transcribed at Benares, in the year 1519 of Vikramáditya. Leaves 30, *s'lokas* 825. V. P.

THE VEDÁNTA PHILOSOPHY.

I.

Brahma-sútra.

Also denominated *Vedánta-sútra* and *S'áríraka-sútra.* Aphorisms of the *Vedánta* theory; 555 in number, in four books. They are attributed to Bádaráyaṇa or Vedavyása. Leaves 8, *s'lokas* 200. Ben. Coll. See No. II. infra.

Further names of this collection of sentences are: *Sáríraka-mímánsá, Uttara-mímánsá,* and *Brahma-mímánsá.*

In 1851, Dr. J. R. Ballantyne, of the Benares College, began to publish these aphorisms, with illustrative extracts from some unspecified commentary, and an English translation of both. The realization of this enterprise has not yet advanced beyond an eighteenth part of the whole.

In addition to the commentaries on No. I., about to be described, there is said to be one by Nílakaṇṭha, a Jangama. See the Asiatic Researches, Vol. XVII., p. 202: and Colebrooke's Miscellaneous Essays, Vol. I., p. 334. For another, by Bhaṭṭa Bháskara, see the latter reference.

II.

S'áríraka-mímánsá-bháshya.

Or *Brahma-sútra-bháshya.* A commentary on No. I. By S'ankara A'chárya, disciple of Govinda A'chárya, who was disciple of Gauḍapáda A'chárya. This work exhibits at length the original aphorisms which it expounds. It was printed at Calcutta, in 1818, 4to. Accompanied by No. XIII., it is repub-

lishing in the Bibliotheca Indica of the Asiatic Society of Bengal. Two fasciculi were issued in 1854; and it is said that the undertaking is about to be resumed.

III.

Bhámatí.

Otherwise called *Bhámatí-nibandha* and *S'áríraka-bháshya-vibhága.* A commentary on No. II. By Váchaspati Mis'ra, pupil of Mártaṇḍatilaka Swámin. The author says that he wrote in the time of a ruler whom he calls Nṛiga. I have seen a MS. of a part of this work, bearing, as its date of transcription, the year 1428 of the era of Vikramáditya. Leaves 394, *s'lokas* 10,600. Ben. Coll.

Váchaspati, at the close of these scholia, gives a brief enumeration of his various compositions. This list, as elucidated by the author of No. IV. infra, embraces one treatise on the *Sánkhya,* the *Tattwa-kaumudí;* one on the *Yoga,* the *Tattwa-s'áradí;* one on the *Nyáya,* the *Nyáya-vártika-tátparya-ṭíká;* two on the *Vedánta,* the *Bhámatí,* and the *Tattwa-samíkshá,* a commentary on the *Brahma-siddhi;* and two on the *Mímánsá,* the *Nyáya-kaṇiká,* a gloss on the *Vidhi-viveka,* and the *Tattwa-bindu,* which has to do with the expositions of Bhaṭṭa. They are, in all, seven.

IV.

Vedánta-kalpataru.

Or *Váchaspati-kalpataru.* A commentary on No. III. By Amalánanda, surnamed Vyásás'rama, pupil of Anubhavánanda. It was written in the days of one Rájá Kṛishṇa, who had a brother Mahádeva. Leaves 346, *s'lokas* 8,600. Ben. Coll.

Colebrooke's printer has inadvertently substituted "Analánanda" for Amalánanda. Miscell. Essays, Vol. I., p. 333.

V.

VEDÁNTA-KALPATARU-PARIMALA.

A commentary on No. IV. By Appayya Díkshita. Leaves 597, *s'lokas* 16,000. Ben. Coll.

VI.

PANCHA-PA'DIKA'.

A commentary on a part of No. II., viz., the whole of its first *adhyáya*, and the first quarter of its second. By Pádapadma A'chárya, disciple of S'ankara A'chárya. The copy inspected was transcribed in the *Samvat* year 1589. Leaves 94, *s'lokas* 2,100. Ben. Coll.

VII.

PANCHA-PA'DIKA'-VIVARAṈA.

A commentary on No. VI. By Prakás'átma Yati or Prakás'átma Swámin, pupil of Ananyánubhava Swámin. Leaves 257, *s'lokas* 6,200. Ben. Coll.

VIII.

PANCHA-PÁDIKÁ-VIVARAṈA-PRAKÁS'IKÁ.

A commentary on No. VII. By Nṛisinha A's'rama Muni. Leaves 212, *s'lokas* 6,800. Ben. Coll.

IX.

PANCHA-PÁDIKÁ-ṬÍKÁ.

A commentary on No. VI. By A'nandapúrṇa Yati. The only copy of it which I have seen wants the conclusion. Ben. Coll.

X.

Vedánta-tattwa-dípana.

A commentary on some unknown exposition of No. VI. The sole copy consulted is defective at the end; and the beginning of the work does not name its author, though it calls him disciple of Ánanda Chaula and Bodhapṛithwídhara. Ben. Coll.

XI.

Brahma-vidyábharaṇa.

A commentary on No. II. By Adwaitánanda, pupil of Rámánanda Tírtha, and disciple of Bhúmánanda Saraswatí. Leaves 559, *s'lokas* 24,000. V. R. S'.

This work cites the *Dwádas'a-lakshaṇí.* Colebrooke says of the *Brahma-vidyábharaṇa,* where correcting Mr. Ward's mistake concerning it: "Yet it is expressly affirmed, in the rubric and colophon, to be the work of Adwaitánanda, who abridged it from an ample commentary by Rámánanda Tírtha." Miscell. Essays, Vol. I., p. 333, foot-note. The statement of its being an epitome is wanting to the copy which has been consulted.

XII.

S'áríraka-bháshya-nyáya-nirṇaya.

A commentary on No. II. By Ánanda Giri, disciple of Ánandajnána, disciple of S'uddhánanda. Leaves 628, *s'lokas* 17,500. Ben. Coll.

XIII.

Bháshya-ratna-prabhá.

A commentary on No. II. By Rámánanda Saraswatí, disciple of Govindánanda Saraswatí, disciple of Gopála Saraswatí, disciple of S'ivaráma Saraswatí. The latter is commemorated

as having given a great impetus to the worship of S'iva; and Rámánanda relates that he was once suckled by the goddess Kámákshí. This story is also told of S'ankara Ácháírya. Leaves 543, *s'lokas* 12,000. U. S.

Dr. Röer, on the title-page to his edition of Nos. I., II., and the present work, erroneously names Govindánanda as the author of the last. Rámánanda dedicated it to him.

XIV.

S'ÁRÍRAKA-NYÁYA-RAKSHÁMAṆI.

A commentary on No. II. By Apya Díkshita. The only MS. which has been examined is a fragment. Ben. Coll.

XV.

VIVARAṆA-TATTWA-DÍPANA.

A commentary on the *Várlika*, or supplement to No. II., of Sures'wara A'chárya. This work I have never seen. It is said to be metrical. By Akhaṇḍánanda Muni, disciple of Akhaṇḍánúbhúti. The MS. examined is a mere fragment. Ben. Coll.

XVI.

SANKSHEPA-S'ÁRÍRAKA.

A brief paraphrase of No. II., in verse. By Sarvajnátma Muni, disciple of one Deves'wara. It purports to have been composed during the reign of one Manukula A'ditya. These words look as if they ought to be written together, and to be understood as an epithet. But No. XVII. affirms that they constitute the name of a certain Rájá. Leaves 115, *s'lokas* 2,200. F. E. H.

Besides the four following expositions of this work, I am told that there is one by Mudhusúdana Saraswatí.

XVII.

Tattwa-bodhiní.

A commentary on No. XVI. By Nṛisinha A's'rama, disciple of Jagannátha A's'rama. Leaves 640, *s'lokas* 17,300. M. S. D.

XVIII.

Vidyámṛita-varshiṇí.

Another commentary on No. XVI. By Rághavánanda Saraswatí, disciple of Adwayánanda. Leaves 255, *s'lokas* 7,200. V. P.

XIX.

Anwayártha-prakás'iká.

A third commentary on No. XVI. By Ráma Tírtha, pupil of Kṛishṇa Tírtha. Leaves 175, *s'lokas* 7,000. U. S.

XX.

Subodhiní.

Or *Sukha-bodhana-dípiká.* Commentary the fourth on No. XVI. By Purushottama Mis'ra or Purushottama D'ikshita, disciple of Ráma Tírtha Muni. The MS. inspected was transcribed in the year 1640 of the era of Vikramáditya. Leaves 210, *s'lokas* 5,500. Ben. Coll.

XXI.

S'áríraka-s'ástra-darpaṇa.

Or *S'ástra-darpaṇa* simply. An abridgement of No. II. By an anonymous disciple of Anubhavánanda. Leaves 167, *s'lokas* 9,000. Ben. Coll.

XXII.

Swaprakás'a-pradípiká.

An epitome of No. II. Its author's name is unknown. Leaves 93, *s'lokas* 1,400. Ben. Coll.

XXIII.

S'rí-bháshya.

A commentary on No. I. By Rámánuja A'chárya. Leaves 495, *s'lokas* 9,400. V. R. S'.

Professor Wilson concludes that Rámánuja A'chárya flourished during the first half of the twelfth century. His parents are said to have been S'ríkes'ava A'chárya and Bhúmi Deví. The authority just mentioned names, besides his *S'rí-bháshya,* his *Gítá-bháshya, Vedártha-sangraha, Vedánta-pradípa,* and *Vedánta-sára.* See the Asiatic Researches, Vol. XVI., pp. 28-34. See No. XXXV. and No. XXXVI. infra.

XXIV.

S'ruta-prakás'iká.

It expounds No. XXIII. By one Sudars'ana A'chárya, who is called Nainára also. The copy inspected, which was borrowed from Madras, is imperfect.

XXV.

Vijnánámriṭa.

Otherwise entitled *Brahma-sútra-ṛiju-vyákhyá.* A commentary on No. I. By Vijnána Bhikshu or Vijnána Yati. Leaves 350, *s'lokas* 7,000. F. E. H.

XXVI.

Brahma-sútránubháshya.

A commentary on No. I. By Vallabha A'chárya. The copy inspected was written in the year 1740 of the *Samvat* era. Leaves 381, *s'lokas* 6,700. Ben. Coll.

For Vallabha A'chárya see article No. CCLII. of the present chapter.

XXVII.

Brahma-sútránubháshya-pada-pradípa.

A commentary on No. XXVI. By Ichchharáma, disciple of Gopálají, who was son of Goswámi Vallabhají, most probably Vallabha A'chárya. Leaves 337, *s'lokas* 6,000. Ben. Coll.

XXVIII.

Vedánta-sútra-muktávalí.

A commentary on No. I. By Brahmánanda Saraswatí. Leaves 137, *s'lokas* 6,025. Ben. Coll.

This work cites the *Nirṇaya-darpaṇa,* an exposition, now known only by name, of No. II.

XXIX.

Brahmámṛita-varshiṇí.

A commentary on No. I. By S'rírámánanda, pupil of Mukundagovinda. Leaves 78, *s'lokas* 5,000. M. S. D.

XXX.

Subodhiní.

Or *S'áríraka-sútra-sárártha-chandriká.* A commentary on No. I. By Gangádhara Mahádakara, son of Sadás'iva. The author lived at Benares. Leaves 86, *s'lokas* 4,100. Ben. Coll.

The author, in his *Prapancha-sára-viveka,* a treatise of law, calls himself son of Sadás'iva, son of Víres'wara Mahádakara. Gangádhara there enumerates the following works as of his own composing: the *S'áríra-sútra-sárártha-chandriká, Dhyána-vallarí, A'rámádi-pratishṭhá-paddhati, Tírtha-kás'iká, Taittiríyaka-sárártha-chandriká, Tarka-chandriká, Náráyaṇa-tattwa-váda, Ráma-stuti, Bháva-sára-viveka,* and *Gangá-stotra.*

XXXI.

Mitákshará.

A commentary on No. I. By Annam Bhaṭṭa, son of Tirumala. Leaves 121, *s'lokas* 3,790. K. R. S'.

XXXII.

Brahma-sútra-vṛitti.

A commentary on No. I. By Bhairava Díkshita Tilaka. Tilaka is a family name among the Marahaṭṭás. It was composed in the year 1824 of the era of Vikramáditya. Leaves 34, *s'lokas* 2,900. M. S. D.

XXXIII.

Brahma-sútra-bháshya.

A commentary on No. I. By A'nanda Tírtha, civilly called Madhu or Madhwa. Leaves 45, *s'lokas* 2,200. F. E. H.

Colebrooke mistakes in calling the author of these scholia by the name of "Ananta Tírtha." Miscell. Essays, Vol. I., p. 334. Burnouf justly animadverts on Colebrooke, for saying that Madhu is a surname of this author. See his *Bhágavata-puráṇa*, Vol. I., Preface, p. LXII., foot-note.

For the parentage of Madhu, and other particulars concerning him, see the Asiatic Researches, Vol. XVI., pp. 101-107. Professor Wilson there enumerates the following as being the principal writings of this author: the *Gítá-bháshya*, *Sútra-bháshya*, *Ṛig-bháshya*, *Das'opanishad-bháshya*, *Anuvákánunaya-vivaraṇa*, *Anu-vedánta-rasa-prakaraṇa*, *Bhárata-tátparya-nirṇaya*, *Bhágavata-tátparya*, *Gítá-tátparya*, *Kṛishṇámṛita-mahárṇava*, and *Tantra-sára*. Madhu is said to have been born in the *S'aka* year 1121, corresponding to A. D. 1199.

XXXIV.

Brahma-sutráṇubháshya.

A metrical abstract of No. XXXIII. By its author, A'nanda Tírtha Bhagavatpáda. Leaves 4, *s'lokas* 35. F. E. H.

XXXV.

Vedánta-sára.

A commentary on No. I. By Rámánuja A'chárya. Leaves 42, *s'lokas* 1,350. This MS. was borrowed from Madras.

See No. XXIII. supra.

XXXVI.

Vedánta-dípa.

A commentary on No. I. By Rámánuja A'chárya. The only copy which I have seen of it is defective. It accompanied the last work described.

See No. XXIII. supra.

XXXVII.

Vedánta-nayana-bhúshaṇa.

A commentary on No. I. By Swayamprakás'ánanda Saraswatí, disciple of Adwaitánanda Saraswatí. But one copy of it has been examined; and that is fragmentary. Ben. Coll.

XXXVIII.

Vyása-sútra-chandriká.

A commentary, according to the *Mádhwa* system, on No. I. The sole MS. of it which has been consulted is imperfect at the conclusion; and the name of the author does not occur at its commencement. M. S. D.

See article No. XXXIII. of the present chapter.

XXXIX.

Samanwaya-sútra-vṛitti.

A commentary on the second aphorism of No. I. By A'nandapúrṇa Muni, otherwise called Vidyáságara, disciple of Abhayánanda. The copy inspected was transcribed in the *Samvat* year 1461. Leaves 207, *s'lokas* 6,900. Ben. Coll.

XL.

Brahma-lakshaṇa-vákyártha.

An abridgement of the *Vedánta-sudhá-rahasya* of S'ivakopa Muni, pupil of S'aṭhári, which is said to be a *Rámánuja* commentary on No. I. Leaves 9, *s'lokas* 800. V. P.

See No. XXIII. of this chapter.

XLI.

LAGHU-NYÁYA-SUDHÁ.

A commentary on the *S'ata-s'lokí,* which is described as being a metrical version, in consonance with the views propounded by Madhu, of No. I. By Uttamas'loka Tírtha. The only MS. which has been inspected is imperfect. Ben. Coll.

See Article No. XXXIII. supra.

XLII.

SWÁNUBHÚTI-PRAKÁS'A.

A metrical epitome of No. I. By Devendra, disciple of Gírvánendra Saraswatí and Amarendra Muni. Thirty *sragdhará* stanzas. Ben. Coll.

XLIII.

SWÁNUBHÚTI-PRAKÁS'A-VIVṚITI.

A commentary on No. XLII. It seems to be by the author of the same, Devendra Muni, whose unnamed preceptor's father appears to be called Vis'wes'a. The copy which has been consulted is mutilated and illegible in the extreme. Leaves 73, *s'lokas* 2,000. Ben. Coll.

XLIV.

VEDÁNTA-CHINTÁMAṈI.

A general *Vedánta* treatise. By S'uddha Bhikshu, disciple of Vis'wes'wara Pújyapáda. Leaves 168, *s'lokas* 6,700. Ben. Coll.

XLV.

Panchadas'í.

A metrical digest of *Vedánta* doctrine, of very great repute. It contains fifteen chapters. By Mádhava A'chárya, disciple of S'ankara A'nanda. See the following article.

XLVI.

Pada-dípiká.

Or simply *Panchadas'í-vyákhyá.* A commentary on No. XLV. By Rámakṛishṇa, disciple of Vidyáraṇya A'chárya, disciple of Bhárati Tírtha. It was printed at Calcutta, with No. XLV. and a Bangálí version of it, in the S'aka year 1771; pp. 780, octavo.

XLVII.

Viveka-sára.

A general *Vedánta* disquisition, in sixteen sections. By Rámendra Yati. Leaves 83, *s'lokas* 3,750. Ben. Coll.

XLVIII.

Vedántádhikaraṇa-málá.

The *Vedánta* theory set forth in metre, with a prose exposition interspersed; in four chapters. Of verse it contains 305 couplets. By Vidyáraṇya A'chárya, disciple of Bhárati Tírtha. Leaves 76, *s'lokas* 3,000. Ben. Coll.

V. P. has a copy of this work that was written in the year 1777 of Vikramáditya.

XLIX.

SIDDHÁNTA-MUKTÁVALÍ.

A metrical *Vedánta* treatise, with a prose interpretation. By Prakás'ánanda, disciple of Jnánánanda, or, according to one MS., of Anantánanda Kṛishṇa. One of my copies of this work was prepared in the *Samvat* year 1744. Leaves 91, *s'lokas* 1,425. F. E. H.

The *Siddhánta-muktávalí* is cited in Mohanadása Mis'ra's scholia on the *Hanuman-náṭaka*, the *Hanuman-náṭaka-dípiká.*

L.

SIDDHÁNTA-DÍPIKÁ.

A commentary on No. XLIX. By Náná Díkshita, a Marahaṭṭá, of Benares. His preceptor was Prakás'ánanda, whose work he annotates. Leaves 84, *s'lokas* 2,900. Ben. Coll.

In his introduction, Náná speaks of one Nṛisinha and of one Rághavendra.

LI.

UPADES'A-SAHASRÍ.

A general *Vedánta* treatise; in two parts, prose and verse, respectively. The former embraces three chapters, in the form of a dialogue; the latter, nineteen.. By S'ankara A'chárya. Leaves 134, *s'lokas* 850. M. S. D.

V. P. has a MS. of the first part of this work, bearing the *Samvat* year 1565 as the date of its transcription.

LII.

PADA-YOJANIKÁ.

A commentary on No. LI. By Ráma Tírtha, disciple of Kṛishṇa Tírtha. Leaves 136, *s'lokas* 4,000. F. E. H.

LIII.

Viveka-sindhu.

Or *Vedántártha-vivechana-mahábháshya.* An elementary work on the *Vedánta.* By Mukunda Muni or Mukundarája, disciple of Rámanátha, disciple of Harinátha. This treatise was composed for the use of its author's pupil, Jainapála. Leaves 36, *s'lokas* 800. Ben. Coll.

LIV.

Vedánta-paribháshá.

An introduction to the *Vedánta,* in eight parts. By Dharmarája Díkshita. It was printed at Calcutta, in the *S'aka* year 1769; 53 pages, octavo.

This work is inadequately described, in the Mackenzie Collection, Vol. I., p. 11, as "an explanation of the terms of the *Vedánta* philosophy." Colebrooke's account of it is, as usual, correct. See his Miscell. Essays, Vol. I., pp. 335 and 336.

LV.

Vedánta-s'ikhámaṇi.

A commentary on No. LIV. By Rámakṛishṇa Adhwarin or Rámakṛishṇa Díkshita, son of Dharmarája Díkshita. Leaves 69, *s'lokas* 4,000. M. S. D.

LVI.

Paribháshártha-dípiká.

A commentary on No. LIV., and likewise professing to supplement No. LV. completely. By Dhanapati Misr'a, but ascribed, by him, to his son S'ivadatta Mis'ra. The author was formerly preceptor of the *Vedánta* in the Benares College. He was son of Rámakumára Mis'ra, and disciple of Bálagopála

Tírtha. He wrote the present work in the *Samvat* year 1867. Leaves 66, *s'lokas* 1,120. U. S.

LVII.

Vedánta-sára.

A compendium of *Vedánta* doctrine. By Sadánanda Yogíndra, disciple of Adwayánanda or Adwaitánanda. It was first printed, with No. LIX., at Calcutta, in 1828. There are translations of it in several of the languages of Europe.

LVIII.

Subodhiní.

A commentary on No. LVII. By Nṛisinha Saraswatí, disciple of Kṛishṇánanda. It was written in the *S'aka* year 1510, at the instance of one Govardhana, of Benares. It was printed, with the work which it expounds, at Calcutta, in the *S'aka* year 1771; 101 pages, octavo.

LIX.

Vidwan-mano-ranjiní.

A commentary on No. LVII. By Ráma Tírtha Yati, disciple of Kṛishṇa Tírtha Yati. It has twice been printed, at Calcutta, with the text which it annotates. The edition of *S'aka* 1771 contains 100 pages, octavo. See No. LVIII.

LX.

Vedánta-sára-sangraha.

A metrical version of No. LVII. By Bhaṭṭa Govardhana Paṇaka. Leaves 15, *s'lokas* 200. V. P.

LXI.

Vedánta-sára-sára.

Or *Jnána-bodhiní.* An abstract of No. LVII. Its author's name is unknown. Leaves 4, *s'lokas* 50. F. E. H.

LXII.

Sach-chid-anandánubhava-pradípiká.

The *Vedánta* unfolded metrically, with a prose exposition of the verses, intermingled; in five sections. By Vasudeva Brahmaprasáda, disciple of Hṛishíkes'a A's'rama. Leaves 42, *s'lokas* 700. Ben. Coll.

LXIII.

Adwaita-makaranda.

A metrical *Vedánta* essay, accompanied by a perpetual prose comment. It contains twenty-eight couplets of verse. By Lakshmídhara Kavi. The copy which has been examined wants the beginning. Leaves 18, *s'lokas* 612. Ben. Coll.

LXIV.

Rasábhivyanjiká.

Or simply *Adwaita-makaranda-vyákhyá.* A commentary on No. LXIII. By Swayamprakás'a Yati, disciple of Kaivalyánanda Yogíndra. In other copies than the one which has been inspected, which is defective, the author's preceptors are said to be S'uddhánanda and Purushottama. Ben. Coll.

LXV.

Vedánta-syamantaka.

An elementary treatise on the *Vedánta,* in six parts. By Rádhádámodara. Leaves 17, *s'lokas* 500. Ben. Coll.

LXVI.

Prabodha-sudhákara.

A metrical *Vedánta* disquisition, in fifteen chapters. By S'ankara A'chárya. Leaves 20, *s'lokas* 280. F. E. H.

LXVII.

Swánubhavádars'a.

An introduction to the *Vedánta* doctrine, in verse. By Mádhava A's'rama or Mádhava Bhikshu. Leaves 10, *s'lokas* 215. Ben. Coll.

LXVIII.

Moha-mudgara.

A metrical exposition of the *Vedánta* philosophy. Its author's name has not been ascertained. Leaves 7, *s'lokas* 210. Ben. Coll.

LXIX.

Swárájya-siddhi.

The *Vedánta* theory expounded metrically, in three chapters. By an anonymous author. The work contains 183 couplets, principally *sragdhará.* Ben. Coll.

LXX.

Kaivalya-kalpadruma.

A commentary on No. LXIX. By Gangádhara Saraswatí or Gangádharendra Yati, disciple of Rámachandra Saraswatí. It was composed in the *S'aka* year 1748. Leaves 290, *s'lokas* 9,000. Ben. Coll.

LXXI.

Vedánta-rahasya.

An introductory *Vedánta* disquisition. By Vedántavágís'a Bhaṭṭáchárya. Leaves 7, *s'lokas* 170. Ben. Coll.

LXXII.

Swátma-nirúpaṇa.

Or *Swátma-nirúpaṇa-prakaraṇa*, or *Swátmánanda-prakaraṇa.* A metrical exposition of the *Vedánta* philosophy. By S'ankara A'chárya. Leaves 10, 155 couplets. Ben. Coll.

LXXIII.

Swátma-nirúpaṇa-prakaraṇa-vyákhyá.

A commentary on No. LXXII. By Sachchidánanda Saraswatí, disciple of S'ankara A'chárya. Leaves 51, *s'lokas* 700. Ben. Coll.

LXXIV.

Aparokshánubhava.

Or *Aparokshánubhúti.* The *Vedánta* doctrine set forth in verse. By S'ankara A'chárya. This work was lithographed in Bombay, in the *S'aka* year 1771, together with a Marahaṭṭí metrical translation of it, the *Samas'lokí,* by Vámana. Leaves 19.

LXXV.

Paramártha-sára.

Or *S'eshárya.* A metrical introduction to the *Vedánta,* in the *áryá* measure. By one S'eshanága. Leaves 5, *s'lokas* 89. Ben. Coll.

LXXVI.

Paramártha-sára-ṭíká.

A commentary on No. LXXV. By Rághavánanda Muni. Leaves 49, *s'lokas* 1,300. Ben. Coll.

LXXVII.

Tattwávabodha.

Or *S'iva-tattwa-bodha.* A *Vedánta* treatise, in verse. By Yádava Pandit, a Nágara, son of Nṛisiuha, and disciple of Rámakṛishṇa Pandit. Leaves 7, *s'lokas* 70. F. E. H.

LXXVIII.

Átma-bodha.

A metrical summary of *Vedánta* principles. By S'ankara Áchárya. It contains sixty-seven couplets, as generally met with in a detached form. Accompanied by No. LXXX., it was printed, by the compiler of this catalogue, at Mirzapore, in 1852: 29 pages, octavo. It is also to be seen in Dr. John Hæberlin's Sanskrit Anthology; pp. 489-495. See No. CVI. infra.

LXXIX.

Ajnána-bodhiní.

Otherwise called *Adhyátma-vidyopades'a-vidhi* and *Sankshipta-vedánta-s'ástra-prakriyá.* A commentary on No. LXXVIII.

By S'ankara A'chárya. The copy inspected was transcribed in the year 1721 of the era of Vikramáditya. Leaves 24, *s'lokas* 365. F. E. H.

The *Átma-bodha*, as given in the only MS. of these scholia that I have seen, contains seventy-one stanzas; the four additional being appended at the end.

LXXX.

A'TMA-BODHA-PRAKARAṆA-VYÁKHYÁ.

A commentary on No. LXXVIII., with which it has been printed. Its author's name has not been ascertained.

LXXXI.

VÁKYA-VṚITTI.

An exposition of the *Vedánta*, in fifty-two couplets. By S'ankara A'charya. Ben. Coll.

LXXXII.

VÁKYA-VṚITTI-PRAKÁS'IKÁ.

A commentary on No. LXXXI. By Vis'wes'wara Paṇḍita, pupil of Mádhava Paṇḍita. Leaves 26, *s'lokas* 1,200. Ben. Coll.

LXXXIII.

VÁKYA-VṚITTI-VYÁKHYÁ.

A commentary on No. LXXXI. The sole MS. of these scholia which has fallen in my way does not contain the author's name at the end; it wants the beginning; and its leaves are not numbered. Ben. Coll.

LXXXIV.

Laghu-vákya-vṛitti.

Vedánta precepts, in eighteen couplets. By S'ankara A'chárya. V. P.

LXXXV.

Laghu-vákya-vṛitti-prakás'iká.

A commentary on No. LXXXIV. By Rámánanda Saraswatí or Rámánanda Yati, disciple of Rámabhadra Saraswatí, disciple of Rághavánanda Saraswatí. Leaves 100, *s'lokas* 2,500. V. P.

LXXXVI.

Pushpánjali.

A commentary on No. LXXXIV. Its author's name has not been discovered. Leaves 10, *s'lokas* 100. V. P.

LXXXVII.

Hastámalaka.

The elements of the *Vedánta* theory, compressed into twelve couplets. By Hastámalaka A'chárya. See No. LXXXVIII.

This work was lithographed at Bombay, in the *S'aka* year 1772, accompanied by a Marahaṭṭí commentary, entitled the *Ekanáthí,* by Ekanátha, disciple of one Janardana: leaves 44. Also see the next article.

LXXXVIII.

Hastámalaka-bháshya.

A commentary on No. LXXXVII. By S'ankara A'chárya. It was printed, with the text, and a Bangálí translation of the latter, at the end of the Calcutta edition of the *Vedánta-sára,* &c., which appeared in the *S'aka* year 1771: 34 pages, octavo. See Nos. LVIII. and LIX. supra.

LXXXIX.

Hastámalaka-Ṭíká.

Another exposition of No. LXXXVII. I have seen only one copy of this work, containing little more than its beginning. Its author's name is not there mentioned. Ben. Coll.

XC.

Das'a-s'lokí.

The essence of the *Vedánta,* in ten stanzas, as is implied in the title of the treatise. By S'ankara A'chárya. The MS. inspected was transcribed in the *Samvat* year 1715. F. E. H.

XCI.

Siddhánta-tattwa-bindu.

Or *Siddhánta-bindu* simply. A commentary on No. XC. By Madhusúdana Saraswatí, disciple of Vis'wes'wara Saraswatí. Leaves 13, *s'lokas* 725. F. E. H.

Colebrooke calls the author's preceptor by the name of Vis'wes'waránanda Saraswatí. He does not seem to have been aware that the *Siddhánta-tattwa-bindu* is not an independent treatise, but, on the contrary, expositorial. See Miscell. Essays, Vol. I., p. 337.

XCII.

Bindu-sandípana.

Or *Siddhánta-tattwa-bindu-sandípana.* A commentary on No. XCI. By Purushottama Saraswatí, disciple of S'rípáda, and pupil of S'rídhara Saraswatí and of Madhusúdana Saraswatí. S'rídhara was disciple of Hariharánanda, who was disciple of Rámas'rípáda. Leaves 76, *s'lokas* 1,350. M. S. D.

XCIII.

Tattwa-viveka.

A commentary on No. XCI. By Púrṇánanda Saraswatí, disciple of Purushottamánanda Yati, disciple of Adwaitánanda Yati. Leaves 268, *s'lokas* 6,675. Ben. Coll.

XCIV.

Siddhánta-bindu-vyákhyá.

It does not seem to possess any more specific designation. A commentary on No. XCI. By Náráyaṇa Yati, pupil of Vásudeva Tírtha, and disciple of Rámagovinda Tírtha. Leaves 68, *s'lokas* 4,800. M. S. D.

XCV.

Nyáya-ratnávalí.

A commentary on No. XCI. together with an abridgement of Madhusúdana Saraswatí's *Adwaita-siddhi,* and annotations on it by the epitomator. By Brahmánanda Saraswatí, disciple of Paramánanda Saraswatí and of Náráyaṇa Tírtha. The copy which has been inspected bears the year 1743 of the era of Vikramárka for its date of transcription. Leaves 139, *s'lokas* 5,400. F. E. H.

The *Adwaita-siddhi* has not fallen in my way.

XCVI.

Dakshiṇá-múrti-stotra.

The spirit of the *Vedánta* inculcated in ten stanzas of the *s'ardúlavikríḍita* measure. By S'ankara A'chárya. M. S. D.

XCVII.

MÁNASOLLÁSA.

Otherwise called *Dakshiṇá-múrti-stotra-vártika.* A metrical paraphrase of No. XCVI. By Sures'wara A'chárya or Vis'wa-rúpa A'chárya, disciple of S'ankara A'chárya. Leaves 63, *s'lokas* 354. M. S. D.

XCVIII.

MANASOLLÁSA-VṚITTÁNTA-VILÁSA.

A commentary on No. XCVII. By Ráma Tírtha. Leaves 63, *s'lokas* 1,800. M. S. D.

XCIX.

SIDDHÁNTA-CHANDRIKÁ.

Vedánta precepts, in verse. By Ráma Sanyamin, disciple of Rámabhadra Yati. The only copy which has been examined is defective. F. E. H.

C.

SIDDHÁNTA-CHANDRIKÁ-ṬÍKÁ.

It contains no more specific name at the beginning; and its end, in the only copy to which I have had access, is wanting. A commentary on No. XCIX. By Gangádhara Yati. F. E. H.

CI.

TATTWA-PARIS'UDDHI.

A dissertation on forty-six topics of the *Vedánta,* in the same number of chapters. Before each chapter the argument is stated in a single couplet. By Jnánaghana A'chárya, disciple of Bodhaghana A'chárya. The only MS. that I have seen, which is imperfect, was transcribed in the *Samvat* year 1718. V. S'. J.

CII.

Mumukshu ——— .

The entire name of this work cannot be made out from the one defective and illegible copy of it which I have inspected. It is an elementary *Vedánta* treatise, in metre. By Dámodara Bhaṭṭa, son of Munna Bhaṭṭa, and disciple of Jagannátha A'nanda. Ben. Coll.

CIII.

A'tmopades'a.

Or *A'tmopades'a-vidhi*. A dialogue, between a preceptor and his disciple, on the *Vedánta* philosophy. By S'ankara A'chárya. Leaves 7, *s'lokas* 300. This MS. belongs to the Asiatic Society of Bengal.

CIV.

Jnana-prabodha-manjarí.

A colloquy between a teacher and his disciple, touching the doctrines of the *Vedánta*. By an anonymous author. Leaves 12, *s'lokas* 150. Ben. Coll.

CV.

Adwaita-jnána-sarvaswa.

A conversation, concerning the *Vedánta* scheme of opinion, between an instructor and his pupil. By Mukunda Muni, disciple of Rámanátha or Rámachandra. A fragment. F. E. H.

CVI.

TATTWA-BODHA.

A catechism of the *Vedánta* fundamentals. The name of its author is not known; but he speaks of one Vásudevendra as being his preceptor. This work was printed, in sequence to the *A'tma-bodha,* at Mirzapore, in 1852: 9 pages, octavo. See No. LXXVIII. supra.

CVII.

RAHASYA-TRAYA-SÁRA.

An exposition, in verse, of the doctrines of the *Vedánta* according to Rámánuja. By Venkaṭa A'chárya. Leaves 7, *s'lokas* 200. F. E. H.

Venkaṭa A'chárya is reported to have written works entitled *Stotra-bháshya* and *S'ata-dúshaṇí.* Asiatic Researches, Vol. XVI., p. 34.

This Venkaṭa A'chárya, or some other, is said to have been son of S'ríranganátha. See the Mackenzie Collection, Vol. I., p. 31.

CVIII.

ADHYÁTMA-CHINTÁMAṆI.

A metrical treatise on the *Vedánta* as expounded by Rámánuja. By Saumyajámátṛi Muni, disciple of S'ríniva'sa of the Vádhúla family. 128 couplets. The copy inspected is interwoven with the exposition to be noticed in the next article. Ben. Coll.

CIX.

ADHYÁTMA-CHINTÁMAṆI-ṬÍKÁ.

A commentary on No. CVIII. By Sundarajámátṛi Muni, disciple of Saumyajámátṛi Muni. Leaves 40, *s'lokas* 1,800. Ben. Coll.

CX.

Nyáyámṛita-taranginí.

A commentary on the *Nyáyámṛita* of Vyása Tírtha Bindu, a treatise not known to the compiler, which is an exposition of the *Vedánta* theory according to Madhu A'chárya. By Ráma A'chárya, son of Vis'wanátha, younger brother of Náráyaṇa A'chárya, and disciple of S'álika A'chárya. Leaves 600, *s'lokas* 12,000. V. P.

CXI.

Artha-panchaka-nirúpaṇa.

A statement of the *Vedánta* faith as set forth by Madhu A'chárya. By Náráyaṇa Yatís'wara. Leaves 9, *s'lokas* 160. F. E. H.

CXII.

Nyáya-sudhá.

A treatise somehow connected with A'nanda Tírtha's exposition of the *Vedánta* philosophy. By Jaya Tírtha Yati, disciple of Padmanábha Tírtha and Akshobhya Tírtha. The only MS. of this work which has fallen under my observation is imperfect. Ben. Coll.

CXIII.

Paratattwa-prakás'iká.

The *Vedánta* theory expounded according to the views of Madhu or A'nanda Tírtha. By Vijayíndra Yatíndra, disciple of Surendra. But a mere fragment of this work has as yet turned up. F. E. H.

CXIV.

Madhwa-mukha-mardana.

Also called *Madhwa-mukha-bhanga.* A refutation of Madhu's notions touching the *Vedánta.* By Appi Díkshita, son of Rangarája Díkshita. The sole copy of it which I have seen is defective. F. E. H.

CXV.

Madhwa-vidhwansana.

A commentary on No. CXIV., by its author, Appi Díkshita. Leaves 84, *s'lokas* 2,350. F. E. H.

CXVI.

Das'a-s'lokí.

Or *Siddhánta-ratna.* A succinct statement of the *Vedánta* theory of Madhu somewhat modified. By Nimbárka or Nimbáditya, otherwise known as Niyamánanda, son of Jagannátha; Tailanga Bráhmans. This work was written for the use of the author's disciple S'rínivása. It contains ten couplets, as the title indicates. J. R. B.

For the names of other treatises by Nimbárka see the next article.

CXVII.

Vedánta-ratna-manjúshá.

A commentary on No. CXVI. By Purushottama A'chárya. Leaves 57, *s'lokas* 2,500. J. R. B.

In these annotations it is stated that Nimbárka, the author of the *Das'a-s'lokí,* wrote other treatises entitled *Vedánta-párijáta* and *Vedánta-saurabha.*

Two of Nimbárka's more prominent followers were Kes'ava Bhaṭṭa and Harivyása. According to tradition, Nimbárka's original name was Bháskara A'chárya. Report has it that he wrote a commentary on the *Vedas:* but I believe he has been confounded with another Bháskara A'chárya, who is likewise called, in Devarája's *Nighaṇṭu-bháshya,* Bháskara Mis'ra and Bhaṭṭa Bháskara Mis'ra. See the Asiatic Researches, Vol. XVI., pp. 27, 28, 108 and 109; and article No. CXXXII. infra.

CXVIII.

Laghu-manjúshá.

A commentary on No. CXVI. (?) I am not sure that it is not an epitome of No. CXVII. Its author's name is not known. Leaves 31, *s'lokas* 750. J. R. B.

CXIX.

Das'a-s'lokí-bháshya.

A commentary on No. CXVI. By Harivyása Muni. Leaves 22, *s'lokas* 600. J. R. B.

See article No. CXVII. supra.

CXX.

Gauḍapádí.

Or *A'gama-s'ástra-vivaraṇa.* A metrical digest, in four chapters, of the various *Vedánta* views prevalent in the time of its author. By S'ankara A'chárya. Leaves 17, *s'lokas* 184. V. P.

CXXI.

Ratna-traya-paríkshá.

A treatise on the *Vedánta* according to the Puráṇas, &c. By Apya Díkshita. The copy examined was prepared in the *Samvat* year 1734. Leaves 21, *s'lokas* 565. Ben. Coll.

CXXII.

A'TMA-PURÁṆA.

Also denominated *Upanishad-ratna.* The substance of the Upanishads, in verse. Like similar compilations, it is accounted a *Vedánta* work. By S'ankara A'nanda, disciple of A'nandátma Muni. Leaves 296, *s'lokas* 12,000. Ben. Coll.

Besides the following commentary on this work, there is one, I am told, by Kákaráma, a living pandit of Benares, of great local estimation.

CXXIII.

A'TMA-PURÁṆA-DÍPIKÁ.

A metrical commentary on No. CXXII., by the author of the work annotated, S'ankara A'nanda. Leaves 170, *s'lokas* 8,100. Ben. Coll.

CXXIV.

ANUBHÚTI-PRAKÁS'A.

A digest, in verse, of five Upanishads, the *Aitareya, Taittiríya, Chhándogya, Bṛihadáraṇya,* and *Kena.* By Sáyaṇa A'chárya. The copy inspected was transcribed in the year 1538 of the era of S'áliváhana. Leaves 61, *s'lokas* 2,961. Ben. Coll.

CXXV.

VEDÁRTHA-SANGRAHA.

An abstract of the more important Upanishads. By Rámánuja. Leaves 46, *s'lokas* 1,360. This MS. was borrowed from Madras. See No. XXIII. supra.

CXXVI.

Bhagavad-gítá.

A portion of the *Bhíshma-parvan* of the *Mahábhárata*, considered as an exposition of the *Vedánta* belief. It is divided into eighteen chapters. Vedavyása is fabled to be its author. Of the various translations of it into the languages of civilization, and of its editions, no detail is here necessary.

In addition to the expositions of the *Bhagavad-gítá*, about to be described, I have heard of others by Vallabha A'chárya and Yámuna A'chárya Swámin. The latter is the same who wrote the well-known *A'lamandára-stotra*.

CXXVII.

Gítá-bháshya.

A commentary on No. CXXVI. By S'ankara A'chárya, disciple of Govinda. Leaves 196, *s'lokas* 5,000. Ben. Coll.

CXXVIII.

Gítá-bháshya-vivechana.

A commentary on No. CXXVII. By A'nanda Giri, disciple of S'uddhánanda. Leaves 377, *s'lokas* 8,000. Ben. Coll.

CXXIX.

Gítá-vyákhyána.

Or *Gítá-tátparya-s'uddhi*. An abridgement of No. CXXVII. By Rámachandra Saraswatí. The MS. which has been consulted is defective. V. P.

CXXX.

Gítá-bháshya.

A commentary on No. CXXVI. By Rámánuja A'chárya. Leaves 91, *s'lokas* 3,700. F. E. H.

CXXXI.

Subodhiní.

A commentary on No. CXXVI. By S'rídhara Yati, S'ridhara Swámin, or S'ridhara Swámi Yati, disciple of Paramánanda. It was printed at Calcutta in the *S'aka* year 1754, and lithographed at Bombay in the *S'aka* year 1771.

CXXXII.

Gítá-tattwa-prakás'iká.

A commentary on No. CXXVI. By Kes'ava Bhaṭṭa of Cashmere, son of S'rímangala, and disciple of S'rínivása. The author was of the sect of Nimbárka A'chárya. The sole copy of these scholia to which I have had access is imperfect. F. E. H.

See, for S'rínivása, article No. CXVI. supra.

CXXXIII.

Bhagavad-gítá-sárártha-sangraha.

A commentary on No. CXXVI. By Jayaráma Tarkavágís'a. Leaves 789, *s'lokas* 26,000. F. E. H.

CXXXIV.

Rasika-ranjaní.

A commentary on No. CXXVI. By Kalyáṇa Bhaṭṭa. Leaves 623, *s'lokas* 14,000. F. E. H.

CXXXV.

Bhagavad-gítá-gúḍhártha-dípiká.

A commentary on No. CXXVI. By Madhusúdana Saraswatí, disciple of Vis'wes'wara Saraswatí or Vis'wes'waránanda Saraswatí, of Ráma, and of Mádhava. The copy inspected was transcribed in the year 1729 of Vikramáditya. Leaves 222, *s'lokas* 9,000. F. E. H.

This work is cited by Govinda S'ástrí, in his commentary on the *A'tharvaṇa-rahasya,* while annotating its forty-fifth couplet.

CXXXVI.

Paramártha-prapá.

A commentary on No. CXXVI. By Súrya Pandit, Súrya Súri, or Suryadása, son of Jnánarája Pandit, son of Nágangátha Pandit; of the Jyotsí or Jyotishí family. Súrya was an inhabitant of Párthapura, to the north of the river Godávarí. He claims to have inspected, in the preparation of his annotations, Rávaṇa's scholia on the *Ṛig-veda;* and he makes a few extracts from them. He also speaks of his having written, antecedently to the present work, a commentary on the *Vedánta-s'ata-s'lokí* or *Vedánta-sinha.* Leaves 180, *s'lokas* 4,600. M. S. D.

The *Paramártha-prapá* names or cites the works following:

Ṛig-veda-bháshya of Chaturveda Swámin.

Adhyátma-mímánsá, a metrical *Vedánta* treatise.

Pancháś'íti, a work in verse, on the *Vedánta.*

Yoga-mártaṇḍa. On the *Yoga,* and metrical.

Yoga-tárávalí. Also on the *Yoga:* in verse.

A'kulágama-tantra; in verse.

Bodha-sudhákara; Vedánta; metrical.

Bhakti-s'ata; on faith and devotion, in verse, by Súrya Pandit, author of the *Paramártha-prapá.*

Súrya Súri annotated the entire *Siddhánta-s'iromaṇi* of Bháskara, and also wrote the *Gaṇita-málatí* and *Siddhánta-sanhitá-sára-samuchchaya*. His gloss on the *Lílávatí* is dated in *S'aka* 1460, or A. D. 1538. His father, Jnánarája, wrote the *Siddhánta-sundara*, a course of astronomy. See Colebrooke's Miscellaneous Essays, Vol. II., p. 451.

CXXXVII.

Pais'ácha-bháshya.

A commentary on No. CXXVI. Its author's name is unknown. Leaves 163, *s'lokas* 2,300. F. E. H.

CXXXVIII.

Bhagawad-gítá-bháva-prakás'a.

A metrical commentary on No. CXXVI. By Sadánanda Vyása, a Sáraswata Bráhman. It was finished in the *Samvat* year 1837. The author, I am told, lived at Benares, where he died about forty years ago. Leaves 286, *s'lokas* 5,400. M. S. D.

CXXXIX.

Gítá-vyákhyá.

A commentary on No. CXXVI. By an anonymous author. Leaves 88, *s'lokas* 3,900. F. E. H.

CXL.

Gítámṛita-taranginí.

A commentary on No. CXXVI., collected from various expositions of it. The sole copy of it, imperfect, which has been seen does not exhibit the name of the compiler. V. P.

CXLI.

Gítá-sára.

An epitome of No. CXXVI., in verse. By Kaivalyánanda Saraswatí. Each chapter of the original, it is professed, is here condensed into four stanzas. Leaves 7, *s'lokas* 102. V. P.

CXLII.

Yoga-vásishṭha.

This work is reckoned among *Vedánta* treatises. It is considered as an appendage to the *Rámáyaṇa* of Válmíki, to whom it is attributed. It purports to contain thirty-two thousand couplets. The MS. which has been examined is imperfect. V. P.

CXLIII.

Vásishṭha-tátparya-prakás'a.

Or *Yoga-vásishṭha-tátparya-prakás'a.* A commentary on No. CXLII. By Ánandabodhendra Saraswatí, disciple of Gangádharendra Saraswatí, who was disciple of Rámachandrendra Saraswatí. The copy which has been consulted is defective. V. P.

CXLIV.

Yoga-vásishṭha-sára.

An abridgement of No. CXLII. By Abhinanda, of Cashmere. It embraces the substance of 6000 *anushṭubh* couplets. The copy examined is accompanied by the commentary next to be described. Ben. Coll.

CXLV.

Sansára-taraṇí.

Also called *Yoga-vásishṭha-sára-chandriká.* A commentary on No. CXLIV. By A'tmasukha, pupil of Harihanárya and disciple of Uttamasukha. Leaves 289, *s'lokas* 6,200. Ben. Coll.

CXLVI.

Yoga-va'sishṭha-sa'ra.

An epitome of No. CXLII. By an anonymous author. Leaves 12, *s'lokas* 225. Ben. Coll.

CXLVII.

Yoga-va'sishṭha-sa'ra-vivṛiti.

A commentary on No. CXLVI. By Mahídhara, a resident of Benares. Leaves 18, *s'lokas* 695. Ben. Coll.

CXLVIII.

Yoga-va'sishṭha-sára-sangraha.

Selections from No. CXLII. By Mádhava A'chárya. Leaves 238, *s'lokas* 2,300. Ben. Coll.

CXLIX.

Uttara-gítá.

A portion of the *Bhíshma-parvan* of the *Mahábhárata,* considered as an exposition of the *Vedánta* theory. It is attributed, of course, to Vedavyása. It is in three chapters, containing 114 *s'lokas.* Ben. Coll.

CL.

UTTARA-GÍTÁ-VYÁKHYÁ.

A commentary on No. CXLIX. By Gauḍapáda Ácharya. Leaves 21, *s'lokas* 425. Ben. Coll.

CLI.

S'IVA-GÍTÁ.

A portion of the *Padma-puráṇa,* considered as a *Vedánta* disquisition. Its author is fabled to be Vedavyása. It is in sixteen sections. The MS. which has been consulted is accompanied by the scholia noticed below. M. S. D.

CLII.

SUBODHINÍ.

A commentary on No. CLI. By Ayyájí Bhaṭṭa, disciple of Jnánánanda. The annotator lived at a Vírápura, or "Beerpoor," which is said to be that in Gujerat. He wrote this work at the instance of his preceptor. These notes, with No. CLI., the text-work, comprehend 4,800 *s'lokas,* in 68 leaves. M. S. D.

CLIII.

SÚTA-SANHITÁ.

A portion, it is said, of the *Skanda-puráṇa,* regarded as an authority on *Vedánta* and *Yoga* matters. Vedavyása is its writer, according to Hindu tradition. The copy which has been examined wants the end. M. S. D.

CLIV.

SÚTA-SANHITÁ-TÁTPARYA-DÍPIKÁ.

A commentary on No. CLIII. By Mádhava A'chárya, disciple of S'ankaránanda. The MS. of it that I have inspected is defective. M. S. D.

CLV.

Brahma-gítá.

A portion of No. CLIII., but very often found separate. It contains the substance of about 1000 *s'lokas.* The copy inspected is accompanied by the annotations next to be noticed. F. E. H.

CLVI.

Brahma-gítá-vyákhyá.

A part of No. CLIV., but frequently occurring detached from it. It annotates No. CLV. The MS. which has been examined was transcribed in the year 1785 of Vikramárka. Leaves 113, *s'lokas* 3,500. F. E. H.

CLVII.

Avadhúta-gítá.

A metrical discussion of the *Vedánta;* in eight chapters. It is attributed to the god S'iva, and is, probably, of Pauráṇika derivation. The copy inspected was prepared in the *Samvat* year 1699. Leaves 90, *s'lokas* 900. F. E. H.

CLVIII.

Avadhúta-gítá.

Or *Swátma-samvityupades'a.* Another rhythmical disquisition, in eight chapters, on the *Vedánta* belief, but in the form of a dialogue; Dattátreya and Goraksha being the interlocutors. Leaves 35, *s'lokas* 500. V. P.

The relation of this work to the last described is not obvious; but it may be suspected that, taken together, they form a whole.

CLIX.

I'S'WARA-GÍTÁ.

An extract from the *Kúrma-puráṇa,* regarded as an exposition of the *Vedánta* belief. Of course it is ascribed to Vedavyása. Leaves 41, *s'lokas* 640. Ben. Coll.

No commentary on this work is at present accessible to me.

CLX.

ASHṬÁVAKRA-GÍTÁ.

Or *Avadhútánubhúti,* or *Jnánánanda-samuchchaya.* It is ascribed to Ashṭávakra the *muni,* and is supposed to be an appendage to some Puráṇa. As a summary of *Vedánta* doctrines, it is held in high esteem. It is in verse, in twenty-one sections, containing 203 stanzas. F. E. H.

CLXI.

ASHṬÁVAKRA-SÚKTI-DÍPIKÁ.

Also called, in some copies, *Adhyátma-pradípiká.* A commentary on No. CLX. By Vis'wes'wara. One of my MSS. of this work was copied in the *Samvat* year 1583; another, in the year 1692 of the same era. Leaves 50, *s'lokas* 1,200. F. E. H.

Professor Wilson, apparently from misreading the word *súkti* in the title of these annotations, erroneously describes them as constituting "a commentary on the *sútras* or aphorisms of Ashṭávakra." Mackenzie Collection, Vol. I., p. 11.

CLXII.

ASHṬÁVAKRA-SÚKTI-DÍPIKÁ.

Another commentary on No. CLX. The only copy that has been consulted is defective at the conclusion; and its author's name is not mentioned at the commencement. F. E. H.

CLXIII.

JNA'NA-PRADÍPA.

A metrical colloquy on *Vedánta* matters, between Hari and Hara. It is thought to be an extract from some Puráṇa. The MS. of it which I have seen was written in the *S'aka* year 1602. Leaves 9, *s'lokas* 150. Ben. Coll.

CLXIV.

BRAHMA-SANHITÁ.

Verses setting forth the doctrine of the *Vedánta*. They are reported to be extracted from some Puráṇa. The work contains 63 *s'lokas*. Ben. Coll.

CLXV.

BRAHMA-SANHITA'-VYÁKHYÁ.

A commentary on No. CLXIV. By an anonymous author. Leaves 26, *s'lokas* 600. Ben. Coll.

CLXVI.

PRAS'NOTTARA-MAṆI-MÁLÁ.

Or *Pras'nottara-málá*. A catechism, in verse, on the *Vedánta* and ethics; the former being but slightly alluded to. It is said to be the work of S'uka, the son of Vyása, and is likely to Pauráṇika. It contains thirty-two *indravajrá* stanzas. An English translation of it, followed by the original, will be found in the Journal of the Asiatic Society of Bengal, Vol. XVI., pp. 1228-1235.

CLXVII.

S'UKÁSHṬAKA.

Eight *s'árdúlavikríḍita* stanzas, besides one of introduction, on the *Vedánta* faith. They are attributed to S'uka, the traditional son of Vedavyása. It is probable that they occur somewhere in the Puráṇas. Ben. Coll.

CLXVIII.

S'UKÁSHṬAKA-VYA'KHYÁNA.

A commentary on No. CLXVII. By Gangádharendra Saraswatí, disciple of Rámánanda Saraswatí. Leaves 7, *s'lokas* 180. Ben. Coll.

CLXIX.

VISHṆU-SAHASRA-NÁMAN.

A metrical extract from the *Mahábháruta*. By Vedántins it is taken in the light of a catalogue of the attributes of Vishṇu considered as the pantheistic all-pervader. The list is extended to 129 *s'lokas*.

CLXX.

VISHṆU-SAHASRA-NA'MA-BHÁSHYA.

A commentary on No. CLXIX. By S'ankara A'chárya. Leaves 37, *s'lokas* 1,100. F. E. H.

CLXXI.

VEDÁNTA-SANJNÁ-PRAKRIYÁ.

A key to the terminology of the *Vedánta*. The name of the author has not been ascertained. Leaves 17, *s'lokas* 500. F. E. H.

CLXXII.

Pramáṇa-lakshaṇa.

A disquisition on the proofs, or sources of knowledge, recognised in the *Vedánta* philosophy. By A'nanda Tírtha Bhagavatpáda. The copy inspected is defective. F. E. H.

CLXXIII.

Vajra-súchí.

An essay on the nature of the *Vedánta* soul of the universe. By S'ankara A'charya. Leaves 4, *s'lokas* 80. V. P.

CLXXIV.

Brahma-tarka-stava.

A treatise on the spirit of nature, substituted, by the Vedantins, for God. By Appayya Díkshita. It is in verse. See the following article. Ben. Coll.

CLXXV.

Brahma-tarka-stava-vivaraṇa.

A commentary on No. CLXXIV., by the author of the same, Appayya Díkshita. These annotations and their text are so intermingled, in the only MS. which has been consulted, as not easily to be computed apart. The two take up the substance of 576 *s'lokas,* in 37 leaves. Ben. Coll.

CLXXVI.

Váda-kathá.

It treats of the spiritual element of the world, as apprehended by the pantheistic sectary, Vallabha A'chárya. By Gopes'wara, son of Kalyáṇa Ráya. Leaves 9, *s'lokas* 200. Ben. Coll.

CLXXVII.

Sat-sukhánubhava.

Five chapters on the *Vedánta* succedaneum for a deity, the nature of illusion, the phenomenal character of the world, the means of emancipation, and the constitution of individuated spirit. By Ichchhaáráma Swámin, disciple of Náráyaṇa Swámin, who was disciple of Sankalparáma. Leaves 22, *s'lokas* 400. V. P.

CLXXVIII.

Swarúpa-nirṇaya.

On the nature of spirit, agreeably to the *Vedánta* philosophy. By Sadánanda. Leaves 29, *s'lokas* 800. F. E. H.

CLXXIX.

A'tma-jnánopades'a-prakaraṇa.

A treatise, in four sections, on spiritual essence. By S'ankara A'chárya. Leaves 4, *s'lokas* 99. Ben. Coll.

CLXXX.

A'tma-jnánopades'a-prakaraṇa-ṭíká.

A commentary on No. CLXXIX. By A'nanda Giri, disciple of S'uddhánanda. Leaves 16, *s'lokas* 550. Ben. Coll.

CLXXXI.

Vákya-sudhá.

A metrical monograph on the nature of the spiritual. By S'ankara A'chárya. This work, as edited, by Herr F. H. H. Windischmann, according to its commentary described at No.

CLXXXIV., infra, contains 47 couplets. But No. CLXXXIII. rejects the 22d, the 35th, and the 46th; while No. CLXXXII. throws out the 22d only. Herr Windischmann, from misapprehension of the style of Sanskrit epigraphs, erroneously gives this treatise the name of one of its commentaries, *Bála-bodhiní*, No. CLXXXIV.

CLXXXII.

VÁKYA-SUDHÁ-VYÁKHYÁ.

A commentary on No. CLXXXI. By Brahmánanda Bhárati, pupil of Rámánanda. Leaves 38, *s'lokas* 630. Ben. Coll.

CLXXXIII.

VÁKYA-SUDHÁ-VYÁKHYÁ.

A commentary on No. CLXXXI. By an anonymous author, who calls himself disciple of one Kṛishṇa. Leaves 19, *s'lokas* 420. Ben. Coll.

CLXXXIV.

BÁLA-BODHINÍ.

A commentary on No. CLXXXI. By an unknown scholiast. Leaves 17, *s'lokas* 200. F. E. H.

CLXXXV.

SWARÚPA-NIRṆAYA.

Verses on spirit. By S'ankara A'chárya. Leaves 2, *s'lokas* 45. Ben. Coll.

CLXXXVI.

Swarúpa-nirṇaya-ṭíká.

A commentary on No. CLXXXV. By A'nanda Giri. Leaves 6, *s'lokas* 200. Ben. Coll.

CLXXXVII.

Swarúpánusandhána-stotra.

Nine couplets on the nature of spiritual substance. By S'ankara A'chárya. Ben. Coll.

CLXXXVIII.

A'tmánátma-viveka.

A treatise on the distinction between spirit and matter. By Swayamprakás'a Yogíndra. Leaves 4, *s'lokas* 70. Ben. Coll.

CLXXXIX.

Vedánta-siddhánta.

A metrical rhapsody on aduality of spirit. By an anonymous author. It contains twelve couplets. B. S'. A'.

CXC.

Vedánta-siddhánta-dípiká.

A commentary on No. CLXXXIX. By S'ankara A'chárya. Leaves 10, *s'lokas* 317. B. S'. A'.

CXCI.

Tattwa-dípa.

On the nature of Vedántin emancipation from worldly bonds. By Kavirája Bhikshu, disciple of one Vaikuṇṭha. Leaves 43, *s'lokas* 1,000. V. P.

CXCII.

Vedánta-kalpalatiká.

A disquisition on the nature of pantheistic salvation. By Madhusúdana Saraswatí. Leaves 39, *s'lokas* 1,000. Ben. Coll.

CXCIII.

Hansa-mauna.

A poem on liberation from mundane trammels, according to the *Vedánta*. By Satyajnánánanda Tírtha. Leaves 2, *s'lokas* 22. Ben. Coll.

CXCIV.

Tattwa-s'ikshopanyása.

A work similar in subject to the last three that have been described. The MS. inspected is imperfect, and does not give its author's name. F. E. H.

CXCV.

A'tma-linga-pújá-paddhati.

Its topic is, the mental adoration of the Vedántin. The name of its author is unknown. Leaves 3, *s'lokas* 48. V. P.

CXCVI.

Chid-ánanda-stava-rája.

Or *Chid-ánanda-dás'a-s'lokí.* On the spiritual joy of the accomplished follower of the *Vedánta.* By S'ankara A'chárya. Leaves 2, ten couplets. V. P.

CXCVII.

Jívan-mukti-viveka.

Or *Jívan-mukti-prakaraṇa* simply. On salvation during terrestrial existence. By Vidyáraṇya or Mádhava A'chárya. Leaves 123, *s'lokas* 2,600. Ben. Coll.

CXCVIII.

Vichára-málá.

A metrical treatise, in eight chapters, on the condition of the emancipated. It is not known by whom it was translated into Sanskrit. Leaves 18, *s'lokas* 250. Ben. Coll.

This work, in the original, is Hindí. Its author is Anátha Purí; and its name is the same as in the classical version of it. The Hindí is in *dohás* and *soraṭhás,* and was composed in the year 1726 of Vikramáditya. I possess a copy of it.

CXCIX.

Brahmávása.

Or *Avimukta-nirukti.* On the salvation, at Benares, of Vedántins. I have seen only a fragment of it; and that does not contain its author's name. Ben. Coll.

CC.

Bhagavan-náma-kaumudí.

On the merit of repeating the name of the deity, together with considerations on the nature of Vaidántika emancipation, &c. &c. The work is in three sections. By Lakshmídhara A'chárya, son of Viṭṭhala A'chárya, son of Nṛisinha A'chárya. The author was disciple of Anantánanda Raghunátha Yati and of S'ríkṛishṇa Saraswatí. Leaves 57, *s'lokas* 1,100. Ben. Coll.

Besides the Lakshmídharas already mentioned in this index, there is one who wrote the *Galita-pradípa,* which has been annotated by his younger brother, Náganátha. They were of the line of Bharadwája, and their parents were Nimbadeva and Bákámbiká. Nimbadeva was son of Kamaladeva and Dhyánámbá. Kamaladeva was a worshipper of Pippalanátha; and he lived at Chandrapura. A copy of Náganátha's commentary, the *Padámnáya-siddhi,* which formerly belonged to me, was transcribed in the year 1661 of Vikramáditya.

CCI.

Bhagavan-náma-kaumudí-prakás'a.

A commentary on No. CC. By Ananta Deva, son of A'pa Deva. Leaves 91, *s'lokas* 1,250. Ben. Coll.

CCII.

Bhagavan-náma-máhátmya-grantha-sangraha.

On the merit of repeating the name of the deity. This work is a compilation. By Raghunáthendra Yati. Leaves 59, *s'lokas* 735. Ben. Coll.

CCIII.

Purushottama-vádártha.

It discusses the import of the words *purushottama.* Its author's name has not been discovered. Leaves 4, *s'lokas* 110. Ben. Coll.

CCIV.

A'kás'opanyása.

The object of this treatise is to prove that the word *ákás'a,* and its synonymes, as *vyoma,* &c., signify, in the Upanishads, *brahma* exclusively. By Chitsabhes'ánanda Tírtha, disciple of Sachchidánanda Tírtha. The only copy which has been inspected is defective. Leaves 14, *s'lokas* 325. Ben. Coll.

CCV.

Shaṭ-padí.

Seven couplets in praise of Vishṇu as the deity of the Vedántins. By S'ankara A'chárya. Ben. Coll.

CCVI.

Vedánta-siddhánta-dípiká.

A commentary on No. CCV. By Vaikuṇṭhas'ishya A'chárya. Leaves 19, *slokas* 300. Ben. Coll.

CCVII.

Hari-stuti.

Called, more usually, the *Harim-íḍe-stotra.* A hymn to Vishṇu, considered as the Vaidántika deity, with extraneous matters interspersed. Seventy-one couplets. F. E. H.

CCVIII.

Hari-tattwa-muktávalí.

A commentary on No. CCVII. By Swayamprakás'a Yati, disciple of Kaivalyánanda. Leaves 36, *s'lokas* 1,200. F. E. H.

CCIX.

Hari-stotra.

Verses lauding Vishṇu as the supreme being of the Vedántins. By an anonymous author, who calls himself disciple of S'ankara A'chárya. Leaves 2, *s'lokas* 10. V. P.

CCX.

Púrṇánanda-prabandha.

A metrical disquisition in advocacy of the position that Kṛishṇa is Brahma. By Náráyaṇa, son of Limba Bhaṭṭa, son of Kanha Bhaṭṭa; Bráhmans of the Medapáṭha division of the Vatsa *gotra*. This work was written in pursuance of the commands of Rájá Haridása of Benares, son of Gopáladása, son of Karmachandra; Ahiṭṭhána Káyasthas. Haridása is stated to have been indebted for his rank to one Rájá Kás'í. The *Púrṇánanda-prabandha* was composed in the *Samvat* year 1665, corresponding to 1530 of the *S'aka* era. The copy inspected seems to be an autograph. Leaves 9, 123 couplets. V. P.

CCXI.

Rámátmaikya-prakás'iká.

An essay, in verse, designed to set forth the identity of Ráma with the pantheistic anima mundi of the *Vedánta*. By Satya-jnánánanda Tírtha Yati, disciple of Rámakṛishṇánanda Tírtha. Leaves 2, *s'lokas* 64. F. E. H.

CCXII.

VÁCHÁRAMBHAṆA.

An essay purposing to establish the divinity of all spirit and matter. By Nṛisinha A´s'rama, disciple of Jagannátha A´s'rama. Leaves 16, *s'lokas* 800. M. S. D.

CCXIII.

ABHAYA-DA´NA-SÁRA.

A disquisition to prove that Válmíki's *Rámáyaṇa* sets forth the *Vedánta* doctrine. By Venkaṭanátha, surnamed Kavitár-kikasinha. Leaves 26, *s'lokas* 1,200. F. E. H.

CCXIV.

NANDIKES'WARA-KÁS'IKA´.

The first of Páṇini's grammatical aphorisms treated as intimating the dogmas of the *Vedánta* belief. By one Nandikes'wara. Fourteen couplets. Agra College.

This work is cited in Náges'a Bhaṭṭa's *S'abdendu-s'ekhara.*

CCXV.

S'IVA-SÚTRA-VIMARS'IṆÍ.

A commentary on No. CCXIV. By an anonymous author. Leaves 4, *s'lokas* 60. Agra College.

CCXVI.

MAHÁVÁKYA´RTHA-PRABODHA.

An exposition of the twelve 'great sentences' of the Upanishads, which are accounted to contain the gist of Vedántism. By an anonymous author. Leaves 161, *s'lokas* 2,200. Ben. Coll.

CCXVII.

Dwádas'a-mahásiddhánta-nirúpaṇa.

On the same subject as No. CCXVI. By S'ankara Áchárya. Leaves 42, *s'lokas* 700. Ben. Coll.

CCXVIII.

Dwádas'a-mahávákya-nirṇaya.

Similar, in scope, to No. CCXVI. By an anonymous writer. Leaves 37, *s'lokas* 590. Ben. Coll.

CCXIX.

Mahávákya-vivaraṇa.

Another essay like No. CCXVI. By S'ankara Áchárya. The MS. which has been inspected was copied in the year 1727 of Vikramáditya. Leaves 5, *s'lokas* 70. Ben. Coll.

CCXX.

Mahávákyártha-vichára.

A commentary on No. CCXIX. By an author of unknown name. Leaves 4, *s'lokas* 27. V. P.

CCXXI.

Mahávákya-vichára.

Or *Samádhi-vidhi.* It discusses the same topic with No. CCXVI. Its author's name has not been ascertained. Leaves 4, *s'lokas* 40. F. E. H.

CCXXII.

Tattwánusandhána.

An elucidation of the 'great sentence' *tat twam asi.* By Mahádeva Saraswatí, disciple of Swayamprakás'a Saraswatí or Swayamprakás'ánanda Saraswatí. Leaves 36, *s'lokas* 825. V. P.

CCXXIII.

Panchíkaraṇa-tátparya-chandriká.

A commentary on S'ankara Áchárya's *Panchíkaraṇa-prakriyá,* which I have not seen. By Rámánanda Saraswatí, disciple of one Rámabhadra. Leaves 89, *s'lokas* 2,400. Ben. Coll.

CCXXIV.

Panchíkaraṇa-vivaraṇa.

A commentary on S'ankara Áchárya's *Panchíkaraṇa-prakriyá.* By Ánanda Giri, disciple of S'uddhánanda Yati. Leaves 9, *s'lokas* 160. Ben. Coll.

CCXXV.

Tattwa-chandriká.

A commentary on No. CCXXIV. By an anonymous writer, who calls himself disciple of Jagannátha Ás'rama and S'ríkṛishṇa Tírtha. Leaves 22, *s'lokas* 440. Ben. Coll.

CCXXVI.

Panchíkaraṇa-vártika.

A supplement, in verse, to S'ankara Áchárya's *Panchíkaraṇa-prakriyá.* By Sures'wara Áchárya, disciple of S'ankara Áchárya. Leaves 8, *s'lokas* 64. Ben. Coll.

CCXXVII.

Panchíkaraṇa-vártikábharaṇa.

A commentary on No. CCXXVI. By an anonymous scholiast. Leaves 37, *s'lokas* 575. Ben. Coll.

CCXXVIII.

S'ravaṇa-vidhi-vichára.

It expatiates on the rules enjoining the study of the Upanishads. By Dharmayya Díkshita, disciple of Appayya Díkshita. The copy inspected is imperfect. Ben. Coll.

CCXXIX.

Bháva-kalpalatá.

A commentary on the *Bhávaná-viveka,* a metrical treatise on the nature of injunction, according to the theory of Madhu. The *Bhávaná-viveka* has not fallen in the way of the compiler; and its author's name awaits discovery. By Bhaṭṭa Mudgala. Leaves 95, *s'lokas* 2,600. V. P.

I am unable to say whether this Mudgala is to be identified with the Mudgala who epitomized Sáyaṇa Ácharya's *Ṛig-veda-bháshya.* See Professor Max Müller's edition of the *Ṛig-veda-sanhitá* and commentary, Vol. III., Preface, p. xii.

CCXXX.

Sarva-linga-sannyása-nirṇaya.

On the rejection of external sectarian tokens. I have seen only the beginning of this work; and there the author is not named. He calls himself, however, disciple of Sadás'iva Tírtha. Ben. Coll.

CCXXXI.

ADWAITÁMṚITA.

A metrical treatise, in five sections, on asceticism. It purports to have been written for the use of one Viveka A's'rama. By Jagannátha Saraswatí, disciple of Harihara Saraswatí. Leaves 25, *s'lokas* 625. Ben. Coll.

CCXXXII.

HANSA-VIVEKA.

A poem on *Vedánta* asceticism. By Satyajnánánanda Tírtha. Leaves 7, *s'lokas* 77. Ben. Coll.

CCXXXIII.

YATYANUSHṬHÁNA-PADDHATI.

A treatise on the duties of ascetics. By S'ankara A'nanda, disciple of A'nandátman. Leaves 65, *s'lokas* 1,650. Ben. Coll.

CCXXXIV.

YATI-DHARMA-SAMUCHCHAYA.

A dissertation on the duties of ascetics. By an anonymous author. Leaves 63, *s'lokas* 1,380. Ben. Coll.

CCXXXV.

SANNYÁSA-DHARMA-SANGRAHA.

An essay on the duties of ascetics. By Achyuta A's'rama, disciple of Paramánanda A's'rama or Chidánanda A's'rama. Leaves 22, *s'lokas* 675. Ben. Coll.

CCXXXVI.

Sannyása-grahaṇa-paddhati.

A treatise on the duties of ascetics. By S'ankara A'charya. Leaves 25, *s'lokas* 600. Ben. Coll.

CCXXXVII.

Mahávákyártha.

A work similar to the last. Its author's name is not known. Leaves 32, *s'lokas* 160. Ben. Coll.

CCXXXVIII.

Sadáchára-prakaraṇa.

Another work like the above: in two chapters. By S'ankara A'chárya. Leaves 9, *s'lokas* 78. V. P.

CCXXXIX.

Mahávákya-rahasya.

Also on the duties and ceremonies incumbent on the Vaidántika ascetic. By an anonymous author. Leaves 10, *s'lokas* 60. F. E. H.

CCXL.

Sannyása-nirṇaya.

Still another work, in metre, propounding the duties of ascetics. It contemplates the doctrine of salvation by faith and devotion. By Vallabha A'chárya. Leaves 2, *s'lokas* 22. F. E. H.

CCXLI.

Sannyása-nirṇaya-ṭippaṇí.

A commentary on No. CCXL., by the author of the same, Vallabha A'chárya. Leaves 9, *s'lokas* 200. F. E. H.

CCXLII.

Samádhi-prakaraṇa.

An essay on Vaidántika meditation; text and commentary, intermixed; in verse and prose, respectively. By an anonymous writer. Leaves 8, *s'lokas* 96. V. P.

CCXLIII.

Bhakti-sútra.

Or *S'áṇḍilya-sútra.* Three books of aphorisms, one hundred in number, on faith and devotion. They are attributed to S'áṇḍilya the *ṛishi.* The various commentaries on these sentences, about to be described, exhibit them in detail.

Besides the four following commentaries on the *S'áṇḍilya-sútra,* I am assured that there is one by Madhusúdana Saraswatí.

CCXLIV.

Bhakti-chandriká.

A commentary on No. CCXLIII. By Náráyaṇa Tírtha, disciple of Rámagovinda Tírtha and Vásudeva Tírtha. Leaves 68, *s'lokas* 3,300. M. S. D.

This work cites the *Vedánta-siddhánta,* in verse; and the *Káruṇya-sútra,* also, apparently, connected with the *Vedánta* philosophy.

CCXLV.

S'ÁṆḌILYA-S'ATA-SÚTRÍ-BHÁSHYA.

A second commentary on No. CCXLIII. By Swapnes'wara A'chárya. Leaves 33, *s'lokas* 800. F. E. H.

CCXLVI.

S'ÁṆḌILYA-SÚTRA-PRAVACHANA.

Commentary the third on No. CCXLIII. Its author remains to be ascertained. Leaves 26, *s'lokas* 420. H. S'. S.

CCXLVII.

BHAKTI-SIDDHÁNTA-VIVṚITI.

A fourth series of annotations on No. CCXLIII. By one Gokulanátha. Leaves 10, *s'lokas* 200. Ben. Coll.

CCXLVIII.

BHAKTI-RASÁMṚITA-SINDHU.

A treatise on faith and devotion. It is in four sections, which have their designations from the cardinal points. Its author's name is not specified in the copy which has been inspected. This work was composed in the *S'aka* year 1463. Leaves 157, *s'lokas* 2,700. Ben. Coll.

Professor Wilson asserts that the *Rasámṛita-sindhu,* as the work in question is also shortly called, was written by Sanátana. As. Res., Vol. XVI., p. 121.

CCXLIX.

S'RADDHÁ-PRAKARAṆA.

An essay on spiritual certitude. By an anonymous author. Leaves 16, *s'lokas* 470. V. P.

CCL.

Bhagavad-bhakti-rasáyaṉa.

Memorial verses touching faith and devotion, on the basis of the *Bhágavata-puráṇa,* accompanied by a prose exposition. By Madhusúdana Saraswatí, disciple of Vis'wes'waránanda Saraswatí. The only MS. which has been examined is defective. Ben. Coll.

CCLI.

Bhagavad-bhakti-nirṉaya.

An essay on faith and devotion. By Ananta Deva, son of A'pa Deva. But one copy of it has fallen under my observation; and that is imperfect. Ben. Coll.

CCLII.

Veda-stuti-káriká.

A metrical paraphrase of the celebrated *Veda-stuti,* considered as inculcating the doctrine of faith and devotion as means of salvation. See the *Bhágavata-puráṇa,* X., prior section, 87th chapter. By Vallabha A'chárya. Leaves 3, *s'lokas* 30. F. E. H.

This and a goodly number of other short compositions, by Vallabha A'chárya or Vallabha Díkshita, have been found in a large volume, together with several brief metrical treatises of Viṭṭhales'wara, Viṭṭhala A'chárya, or Viṭṭhala Díkshita; all which have been named, or will be named in the sequel. Such pieces by Vallabha, just alluded to, as have no obvious connexion with the philosophical systems will here be enumerated and characterized.

1. *A'chárya-káriká.* The distinctive dogmas of Vallabha, compressed into a single *anushṭubh* stanza.

2. *Sákshát-purushottama-vákyam.* A summary, in verse, of the system of Vallabha, to whom it is fabled to have been communicated by Kṛishṇa. Leaf 1, *s'lokas* 9.

3. *Siddhánta-muktávalí.* An exposition, in verse, somewhat less succinct than the last, of the theory of Vallabha A'chárya. Leaves 2, *s'lokas* 21.

4. *Das'ama-skandhánukramaṇiká.* An index, in metre, in two parts, to the tenth book of the *Bhágavata-puráṇa.* Leaves 5, *s'lokas* 77.

5. *Ekádas'a-skandhártha-nirúpaṇa-káriká.* A metrical argument to the eleventh book of the *Bhágavata-puráṇa.* Leaves 2, *s'lokas* 14.

6. *Bála-charita-náman.* Designations of Kṛishṇa from one hundred and eight of his juvenile adventures. Leaves 3, *s'lokas* 48.

7. *Prauḍha-charita-náman.* Titles of Kṛishṇa, derived from one hundred and twenty-eight of his exploits during adolescence. Leaves 4, *s'lokas* 60.

8. *Rája-lílá-náman.* Epithets borne by Kṛishṇa, having reference to one hundred and eighteen of his diversions when attained to regal rank. Leaves 4, *s'lokas* 65.

The last three works described have the collective name of *Trividha-námávalí.*

9. *Kṛishṇás'raya.* Couplets propounding that Kṛishṇa is the sole refuge of the world. Leaf 1, *s'lokas* 11.

10. *Nava-ratna.* Similar, in matter, to the *Kṛishṇás'raya,* and likewise metrical. Leaf 1, *s'lokas* 9.

11. *A'ryá.* Ten *áryá* stanzas, in laud of Kṛishṇa.

12. *Padya.* Similar to the last. Five *anushṭubhs.*

13. *Parivṛiḍháshṭaka.* Verses in praise of Kṛishṇa among the *Gopís.* Leaves 2, 9 *s'ikhariṇí* stanzas.

14. *Padya.* Exhorting to the worship of Vishṇu. Four *anushṭubhs.*

15. *Swáminyashṭaka.* Magnifying Rádhá: in prose and verse. Imperfect.

16. *Madhuráshṭaka.* Verses in which divers attributes of Kṛishṇa are exclusively described by the word *madhura.* Leaf 1, 8 *toṭaka* stanzas.

17. *Purushottama-sahasra-náman.* A catalogue of one thousand appellatives of Vishṇu, by Vis'wánara, a name of Vallabha A'chárya, who is regarded as an incarnation of fire. Hence his son, Viṭṭhala, is called Agnikumára. This list purports to be an extract from the *Bhágavata-sára-samuchchaya,* which is, perhaps, the title of Vallabha's various compositions in aggregate. Leaves 20, 256 *anushṭubh* couplets.

18. *Premámṛita.* A metrical list of one hundred and twelve names of Kṛishṇa, &c. Leaves 3, *s'lokas* 25.

19. *Yamunáshṭaka.* A short poem on the glories of the river Yamuná. Leaves 2, 9 stanzas in the *pṛithwí* measure.

CCLIII.

Pushṭi-praváha-maryádá-bheda.

Rules for inducing a spirit of faith and devotion: in verse. By Vallabha A'chárya. Leaves 2, *s'lokas* 25. F. E. H.

CCLIV.

Pushṭi-praváha-maryádá-bheda-vivaraṇa.

A commentary on No. CCLIII. By the author of the same, Vallabha A'chárya. Leaves 29, *s'lokas* 460. Ben. Coll.

CCLV.

Parityága.

Setting forth what indulgences are to be foregone by the faithful devotee. By Vallabha A'chárya. Leaf 1, *s'lokas* 12. F. E. H.

CCLVI.

Nirodha-lakshaṇa.

On Kṛishṇa as the one sanctuary of the true devotee: metrical. By Vallabha A'chárya. Leaves 2, *s'lokas* 20. F. E. H.

CCLVII.

Viveka-dhairyás'raya.

Verses concerning reflection and firmness as requisites in devotion. By Vallabha A'chárya. Leaves 2, *s'lokas* 17. F. E. H.

CCLVIII.

Viveka-dhairyás'raya-vivṛiti.

A commentary on No. CCLVII. Of anonymous authorship. Leaves 19, *s'lokas* 200. F. E. H.

CCLIX.

Bála-bodha.

Directions for devotees; the object of devotion being Kṛishṇa. By Vallabha A'chárya. Leaves 2, 19 *anushṭubh* stanzas. F. E. H.

CCLX.

Bhakti-vardhiní.

On the means of promoting faith and devotion in the soul: metrical. By Vallabha A'chárya. Leaf 1, *s'lokas* 11. F. E. H.

CCLXI.

ANTA'KARAṆA-PRABODHA.

Admonition on the practice of faith and devotion. By Vallabha A'chárya. Leaf 1, 10 *anushṭubh* couplets. F. E. H.

CCLXII.

ANTA'KARAṆA-PRABODHA-VIVṚITI.

A commentary on No. CCLXI. By the author of the same, Vallabha A'chárya. Leaves 10, *s'lokas* 150. F. E. H.

CCLXIII.

BHAKTI-SIDDHA'NTA.

The fundamentals of faith and devotion, stated compendiously. By Vallabha A'chárya. Leaf 1, 9 couplets. F. E. H.

CCLXIV.

SEVÁ-PHALA.

Or *Sevá-phala-stotra.* On the requital of faith in Kṛishṇa and devotion to him. By Vallabha A'chárya. Leaf 1, 7 *anushṭubh* couplets. F. E. H.

CCLXV.

SEVÁ-PHALA-STOTRA-VIVṚITI.

A commentary on No. CCLXIV. By one Haridása. Leaves 10, *s'lokas* 200. F. E. H.

CCLXVI.

Sevá-phalokti-vivṛiti.

Another commentary on CCLXIV. By Kalyáṇa Ráya, disciple of an unnamed son of Vallabha A'chárya. The copy inspected is imperfect. F. E. H.

CCLXVII.

Jala-bheda.

On the dispositions befitting devotees. By Vallabha A'chárya. Leaves 2, *s'lokas* 21. F. E. H.

CCLXVIII.

Bhakti-márga-nirúpaṇa.

A discourse on faith and devotion. I suspect that it is connected, perhaps as an exposition, with some work of Vallabha A'chárya. By Haridása. Leaves 4, *s'lokas* 81. T. S'.

CCLXIX.

Bhakti-hansa.

An essay on faith in Kṛishṇa, as conducive to salvation. It is based on the Puráṇas, from which it deals in frequent extracts. By Viṭṭhala Díkshita, Viṭṭhales'wara, or Agnikumára. Leaves 13, *s'lokas* 208. See No. CCLII. supra and No. CCLXXVIII. infra. F. E. H.

Below is some account of a variety of works by this author, occurring bound up with the above, not appertaining to the schemes of philosophy.

1. *Nyásádes'a-vivaraṇa.* On the worship of the god Kṛishṇa. This is Viṭṭhala's principal work on his peculiar doctrines. Leaves 9, *s'lokas* 138.

2. *S'ikshá-patra.* Sixteen couplets on the same subject as the last.

3. *Sevá-kaumudí.* A treatise of corresponding scope. The copy examined is fragmentary.

4. *Bhagavat-swatantratá.* Maintaining that Kṛishṇa is supreme and uncontrolled in volition and authority. Leaves 18, *s'lokas* 228.

5. *Swatantra-lekhana.* On the absolute independence of Kṛishṇa. Leaves 4, *s'lokas* 60.

6. *Káye neti-vivaraṇa.* Exposition of a couplet of the *Bhágavata-puráṇa,* on submitting oneself unreservedly to Kṛishṇa. Leaves 3, *s'lokas* 38.

7. *Gíta-govinda-prathamáshṭapadí-vivṛiti.* Elucidation of part of the *Gíta-govinda.* Leaves 9, *s'lokas* 150.

8. *Janmáshṭamí-nirṇaya.* On the time of the fast and festival which fall on the eighth day of the moon's wane in the month of Bhádrapada. This work cites the Puráṇas, Mádhava A'chárya, &c. &c. Leaves 6, *s'lokas* 112.

9. *Ráma-navamí-nirṇaya.* On the fast and feast which are appointed for the ninth day of the light fortnight of Chaitra. Leaves 2, *s'lokas* 20.

10. *Sarvottama-stotra.* Praise of Kṛishṇa. 25 *anushṭubh* couplets.

11. *Gíta.* Four hymns on the same subject. Leaf 1, *s'lokas* 25.

12. *Dhruvapada.* Six songs of similar tenor. Leaf 1, *s'lokas* 22.

13. *Bhujangaprayátáshṭaka.* Nine *bhujangaprayáta* stanzas, laudatory of Kṛishṇa.

14. *Gokuláshṭaka.* Nine *anushṭubh* couplets eulogizing the god Kṛishṇa.

15. *Kṛishṇa-premámṛita.* Seven *s'ikhariṇí* stanzas in praise of the same divinity.

16. *A'ryá.* Five *áryá* stanzas of like purport: only Kṛishṇa is here contemplated in his fœtal condition.

17. *Swáminí-stotra.* Verses in praise of the goddess Rádhá, regarded as one with Deví. 9 stanzas, in the *s'ikhariṇí* measure.

18. *Vallabháshṭaka.* Eight *sragdhará* stanzas encomiastic of Vallabha.

19. *Yamunáshṭapadí.* The Lay of the Yamuná. Leaf 1, *s'lokas* 11.

In the volume with the above are two *Padyas,* dedicated to Kṛishṇa, of seven *anushṭubh* stanzas and one *upajáti,* respectively. The first is by Giridhara Díkshita; and the second has Raghunátha for its author. Giridhara and Raghunátha were among the seven sons of Viṭṭhala. See the Asiatic Researches, Vol. XVI., p. 97.

CCLXX.

Bhakti-hetu-nirṇaya.

A disquisition on the sources of faith and devotion, and controverting the Naiyáyika and Mímánsaka position that divine requital is according to works. By Viṭṭhales'wara. Leaves 9, *s'lokas* 137. F. E. H.

In this work its author speaks of his own *Vidwan-maṇḍana.* See No. CCLXXVIII. infra.

CCLXXI.

Gíta-hetu-nirṇaya.

An epitome and justification of the *Bhagavad-gítá,* especially with reference to faith and devotion. By Viṭṭhales'wara. Leaves 3, *s'lokas* 48. F. E. H.

CCLXXII.

Shaṭpadí-vivṛiti.

Scholia on the *Shaṭpadí* of Viṭṭhala A'chárya, a work which I have not seen. Its author is anonymous. Leaves 22, *s'lokas* 160. F. E. H.

CCLXXIII.

Siddhánta-les'a.

Or *S'ástra-siddhánta-lesa-sangraha.* An examination, in four sections, of the various schools of the *Vedánta* system, with strictures on the other Hindu schemes of philosophy. By Apya Díkshita, son of Rangarája Díkshita. Leaves 110, *s'lokas* 2,600. F. E. H.

CCLXXIV.

S'ríkṛishṇálankára.

A commentary on No. CCLXXIII. By Achyuta Kṛishṇánanda Tírtha, disciple of Swayamprakás'ánanda Saraswatí. Leaves 163, *s'lokas* 9,260. Ben. Coll.

CCLXXV.

Siddhánta-súkti-manjarí.

Or *Vedánta-siddhánta-súkti-manjarí.* A metrical abridgement of No. CCLXXIII. By Gangádhara Saraswatí, disciple of Rámachandra Saraswatí. *S'lokas* 251. See the next article. Ben. Coll.

CCLXXVI.

Siddhánta-súkti-manjarí-prakás'a.

Also denominated *Vedánta-siddhánta-súkti-manjarí-prakás'a.* A commentary on No. CCLXXV., by the author of the same, Gangádhara Saraswatí, disciple of Rámachandra Saraswatí. Leaves 41, *s'lokas* 950. Ben. Coll.

This work and the last described constitute one MS. in the copy which has been inspected.

CCLXXVII.

Vedánta-kataka.

Critical remarks, in two sections, on the works of four commentators on the *Vedánta* aphorisms; S'ankara A'chárya, Sures'wara A'chárya, Padmapáda A'chárya or Pádapadma A'chárya, and Váchaspati Mis'ra. By Nílakaṇṭha Chaturdhara, son of Govinda and Phullámbiká. Nílakaṇṭha was of the *gotra* of Gotama. He resided at the village of Kúrpara—now called Koñpar—, to the west of the river Godávarí, near the temples of S'ukres'wara and Kaches'wara, in Mahárásbṭra. Leaves 126, *s'lokas* 3,200. M. S. D.

CCLXXVIII.

Vidwan-maṇḍana.

Strictures on the expositions of several expositors of the *Vedánta* doctrine. By Viṭṭhala Upádhyáya, son of Vallabha Díkshita. Leaves 64, *s'lokas* 1,700. Ben. Coll.

CCLXXIX.

Tattwa-pradípiká.

Or *Pratyak-tattwa-dípiká,* or simply *Chitsukhí.* A confutation of the *Nyáya* philosophy, on the basis of the *Vedánta:* in four

sections. By Chitsukha Muni, disciple of Gauḍes'wara A'chárya, who is likewise known as Jnánottama. Leaves 61, *s'lokas* 5,900. M. S. D.

CCLXXX.

Nyáya-makaranda.

The *Nyáya* belief controverted from the stand-point of the *Vedánta*. By A'nandabodha Paramahansa. Leaves 98, *s'lokas* 2,150. Ben. Coll.

CCLXXXI.

Nyáya-makaranda-vivṛiti.

Or *Makaranda-vivṛiti*. A commentary on No. CCLXXX. By Chitsukha Muni. The copy inspected was transcribed in the year 1538 of the era of S'áliváhana. Leaves 82, *s'lokas* 2,500. V. P.

CCLXXXII.

Nyáya-makaranda-vivechaní.

Or *Makaranda-vivechaní*. A second commentary on No. CCLXXX. By Sukhaprakás'a Muni, disciple of Chitsukha Muni. The MS. which has been examined is defective. F. E. H.

CCLXXXIII.

Tattwa-viveka.

The *Nyáya* doctrines disproved, to the establishment of the *Vedánta*. By Nṛisinha A's'rama, disciple of Jagannátha A's'rama. The MS. consulted was copied in the *Samvat* year 1671. Leaves 56, *s'lokas* 1,300. Ben. Coll.

CCLXXXIV.

Tattwa-viveka-dípana.

A commentary on No. CCLXXXIII. By an unnamed disciple of Nṛisinha A′s′rama. Leaves 98, *s′lokas* 4,000. M. S. D.

CCLXXXV.

Vákya-málá.

Or *Tattwa-viveka-dípana-vyákhyá*, or *Tattwa-viveka-ṭíká-vivaraṇa*. A commentary on No. CCLXXXIV. By Bhaṭṭojí Bhaṭṭa or Bhaṭṭojí Díkshita, son of Lakshmídhara Díkshita. The only copy of it which I have seen is imperfect. Ben. Coll.

Bhaṭṭojí Díkshita, in his *As′aucha-nirṇaya*, speaks of his father as being versed in grammar, in the *Mímánsá*, and in the *Nyáya*. My copy of this work was transcribed in the *Samvat* year 1733, or A. D. 1676. Bhaṭṭojí's own time is supposed to have but not much earlier. The date of my MS. of Bhaṭṭojí's *Tithi-nirṇaya* is *Samvat* 1791.

CCLXXXVI.

Nyáya-chúḍámaṇi.

A confutation of the *Nyáya* scheme, in favour of the *Vedánta*. By Mádhava Saraswatí, disciple of Vis′wes′wara Saraswatí. It appears to be in answer to the *Kusumánjali* in particular. The copy which has been inspected is fragmentary. V. S′. J.

CCLXXXVII.

Nyáya-chúḍámaṇi-prabhá.

A commentary on No. CCLXXXVI. By Chaṇḍís′wara, disciple of Mádhava Saraswatí. The MS. which has been examined is incomplete. Ben. Coll.

CCLXXXVIII.

Tattwáloka.

The *Vedánta* system defended as against the *Nyáya.* By Janárdana, disciple of Anubhútiswarúpa. The copy which I have seen, a broken one, was transcribed in the year 1490 of the era of Vikramáditya. Ben. Coll.

CCLXXXIX.

Adwaita-siddhi.

A refutation of the *Nyáya* theory, in reliance on the adualistic *Vedánta.* By Madhusúdana Saraswatí, disciple of Vis'wes'wara Saraswatí. Leaves 395, *s'lokas* 10,000. Ben. Coll.

I have seen a copy of this work which was transcribed in the *Samvat* year 1769.

CCXC.

Adwaita-chandriká.

Or *Laghu-chandriká.* A commentary on No. CCLXXXIX. By Brahmánanda Saraswatí, disciple of Náráyaṇa Tírtha and pupil of Paramánanda Saraswatí. Leaves 577, *s'lokas* 17,500. M. S. D.

In the library of the Benares College is an imperfect MS. of this work which was written in the year 1740 of the computation from Vikramárka.

CCXCI.

Adwaita-dípiká.

The *Nyáya* philosophy controverted from the adualistic *Vedánta* point of view. By Nṛisinha A's'rama, disciple of Gírvánendra Saraswatí. *S'lokas* 7,158. See the article next ensuing. M. S. D.

CCXCII.

Adwaita-dípiká-vivaraṇa.

A commentary on No. CCXCI. By Náráyaṇa A's'rama, disciple of Nṛisinha A's'rama. Leaves 464, *s'lokas* 13,182. M. S. D.

This work and the last constitute, as examined, but one manuscript.

CCXCIII.

Bheda-dhikkára.

A treatise similar, in subject, to No. CCXCI. By Nṛisinha A's'rama, disciple of Jagannátha A's'rama. Leaves 21, *s'lokas* 450. M. S. D.

CCXCIV.

Bheda-dhikkára-satkriyá.

A commentary on No. CCXCIII. By Náráyaṇa A's'rama, disciple of Nṛisinha A's'rama. Leaves 117, *s'lokas* 2,600. Ben. Coll.

CCXCV.

Adwaita-chandriká.

Another commentary on No. CCXCIII. By Narasinha Bhaṭṭa, son of Raghunátha Bhaṭṭa and S'ingámbiká. Narasinha, who was of the Nerella family, was disciple of Rámabhadra A's'rama and pupil of Náges'wara Chiráurí Pandit. This exposition was written at the instance of one Rájá Jagannátha, of the Kimmúrí family. Leaves 107, *s'lokas* 2,700. M. S. D.

CCXCVI.

PRAMÁṆA-MÁLÁ.

Or *Pramáṇa-ratna-málá.* Certain dogmas of the *Vedánta,* especially on the nature of spiritual substance, upheld against the *Nyáya* and other theories. By A'nandabodha Yati. The copy consulted was written in the *Samvat* year 1577. Leaves 17, *s'lokas* 600. V. P.

CCXCVII.

PRAMÁṆA-RATNA-MÁLÁ-NIBANDHA.

A commentary on No. CCXCVI. By Anubhútiswarúpa Yati. Leaves 68, *s'lokas* 1,600. V. P.

Many pandits consider this scholiast to be one with Anubhútiswarúpa A'chárya, author of the *Sáraswata-prakriyá* grammar; and they further identify him with Maṇḍana Mis'ra or Sures'wara A'chárya. All this, however generally credited, is exceedingly improbable.

CCXCVIII.

VÁDA-NAKSHATRA-MÁLIKÁ.

A treatise, distributed into twenty-seven chapters, defending the *Vedánta* doctrine against the *Mímánsá.* By Appayya Díkshita. Leaves 172, *s'lokas* 4,200. Ben. Coll.

CCXCIX.

NAISHKARMYA-SIDDHI.

A *Vedánta* refutation of the *Mímánsá* system. By Sures'wara A'chárya, whose civil name was Maṇḍana Mis'ra. His preceptor was S'ankara A'chárya. Leaves 33, *s'lokas* 1,200. M. S. D.

CCC.

Pákhaṇḍa-khaṇḍana.

Certain notions, opposed to the *Vedánta*, refuted. By Durgaráma. The only copy of it to which I have had access is imperfect. T. S'.

CCCI.

Tattwa-muktávalí.

Or *Máyá-váda-sandúshaṇí.* A refutation, in verse, of the adualistic *Vedánta* theory. By Púrṇánanda, surnamed Kavichakravartin, a Gauḍa, disciple of Náráyaṇa Bhaṭṭa. Leaves 4, *s'lokas* 121. This MS. belongs to the Asiatic Society of Bengal.

CCCII.

Patrávalambana.

The *Vedánta* theory controverted on several points, together with strictures on the *Nyáya,* and directions for the conduct of life. By Vallabha Díkshita. Leaves 6, *s'lokas* 120. F. E. H.

CCCIII.

Khaṇḍana-khaṇḍa-khádya.

A critique of the principal systems of philosophy which had been devised, down to its author's time, by the A'ryan inhabitants of Hindusthán. The author is S'ríharsha, son of Híra and Mámalla Deví. This work was printed at Calcutta, in the *Samvat* year 1905, or A. D. 1848; pp. 199, 8vo.

S'ríharsha, the author of the *Khaṇḍana-khaṇḍa-khádya*, previously to writing the *Naishadhíya*, where this work is mentioned, had also composed the following treatises, which likewise are there enumerated: the *Sthairya-vichárana*, said to be a refutation of Buddhism; the *Vijaya-pras'asti*, a martial history; the *Gauḍorvís'a-kula-pras'asti*, memoirs of the royal house of Gauḍa; the *Arṇava-varṇana*, a description of the sea, probably poetical; the *Chhanda-pras'asti*, a eulogy of King Chhanda, according to the commentator Náráyaṇa; the *S'iva-s'akti-siddhi*, or *S'iva-bhakti-siddhi*, devotional; and the *Nava-sáhasánka-charita*, a *champú* on the exploits of King Sáhasánka, apparently. For more concerning S'ríharsha I take leave to refer to my preface to the *Vásavadattá*, pp. 17 and 18, foot-note.

CCCIV.

Sarva-dars'ana-sangraha.

A summary account of fifteen schemes of Indian speculation, with scattered animadversions on the same. At the end of the work the doctrine of S'ankara A'chárya is dismissed with the simple intimation that it has been considered elsewhere. This valuable compendium is said to have been written, for and in the name of Mádhava A'chárya, by his brother Sáyaṇa A'chárya. The author was disciple of Vishṇu Sarvajana, son of S'árngapáṇi. It has been edited, chiefly from my MSS., in the Bibliotheca Indica of the Asiatic Society of Bengal, Fasciculi Nos. 63 and 143; pp. 180, 8vo.

Mádhava A'chárya is known to have "flourished towards the middle of the fourteenth century." Colebrooke's Miscellaneous Essays, Vol. I., p. 301. A complete list of the numerous authors and treatises cited or referred to in the *Sarva-dars'ana-sangraha* will, therefore, have value in affording a notion as to what philosophical and cognate works were held, five hundred

years ago, to be authoritative, or, at least, representative. The sections of Sáyana's digest will be designated in order.

1.—*Chárváka-dars'ana.*

Birhaspati: verse.

Dhátri: verse.

2.—*Bauddha-dars'ana.*

Tathágata: verse.

Jnánas'rí: verse.

Alankárávatára: verse.

Dharmakírti: verse.

Bodha-chitta-vivarana: verse.

Viveka-vilása: verse.

3.—*A'rhata-dars'ana.*

Siddhasena's *Vákya*: verse.

Pratápachandra's *Prameya-kamala-mártanda.*

Arhachchandra Súri's *Áptanis'chayálankára*: verse.

The Tautátitas: and 13th chap.: verse.

Víta-rága-stuti: verse.

Paramágama-sára: prose.

Yoga Deva's commentary on the last.

Padmanandin: verse.

Umáswátiváchaka A'chárya: prose.

Swarúpa-sambodhana: verse.

Vidyánanda: prose.

Hemachandra A'chárya: verse.

Anantavírya: verse.

Syád-váda-manjarí: verse.

Jinadatta Súri: verse.

4.—*Rámánuja-dars'ana.*

Vyása's *Vedánta-sútra.*

Rámánuja's scholia on the last.

Prabhákara: verse.

Bhatta Dattahasta.

Tattwa-muktávalí: verse.

Chaturantara: verse.

Rámánuja's *Vedártha-sangraha*: prose.

Venkatanátha: verse.

Pancharátra: prose and verse.

Bodháyana A'chárya's *Brahma-sútra-vritti*: prose.

Páncharátra-rahasya: verse.

Yámuna.

5.—*Púrnaprajna-dars'ana.*

Tattwa-viveka: verse.

Vishnu-tattwa-nirnaya: prose.

Medhyamandira's *Mahábhárata-tátparya-nirnaya*: verse.

S'ákalya-sanhitá-paris'ishṭa : verse.
A'gneya-puráṇa : verse.
Taittiríyaka Upanishad : prose.
Varáha-puráṇa : verse.
Bhállaveya-s'ruti.
Vishṇu-puráṇa : prose.
Mahopanishad : verse.
Nyáya-nirmáṇa : prose.
Tárkika-rakshá : verse.
Prabodha-siddhi : prose.
Garuḍa-puráṇa : verse.
Skanda-puráṇa : verse.
Kaurma-puráṇa : verse.
Bṛihat-sanhitá : verse.
A'nanda Tírtha's *Bháshya.*

6.—*Nakulís'a-pás'upata-dars'ana.*

Pás'upata-s'ástra : sútra.
Guṇa-káritá : prose.
Haradatta A'chárya : verse.
Pánchártha-bháshya-dípiká.
The A'dars'akáras.
Nakulís'a : prose.
Rás'í-karaṇa-bháshya.

7.—*S'aiva-dars'ana.*

The Bṛihaspatis : prose.
Mṛigendra's *Mṛigendra :* verse.
Paushkara : verse.
Bhojarája : verse.
Karaṇa : verse.
Tattwa-prakás'a : verse.
Bahu-daivatya : verse.
Somas'ambhu : verse.
Aghoras'iva A'chárya : prose.
Tattwa-sangraha : verse.
Kálottara : prose.
Rámakaṇṭha on the *Sútra.*
Náráyaṇakaṇṭha's commentary on Mṛigendra.
Kiraṇa : verse.
Saurabheya : verse.
Jnána-ratnávalí.

8.—*Pratyabhijná-dars'ana.*

Sománandanátha's *S'iva-dṛishṭi :* verse.
Akshapáda.
Utpala A'chárya : verse.
Udayákara's son : verse.
Abhinava Gupta : prose.
S'iva-sútra : prose.
Vasu Gupta A'chárya : verse.

9.—*Rases'wara-dars'ana.*

Govinda A'chárya : verse.
Rasa-hṛidaya : verse.
Rases'wara-siddhánta : verse.
Rámes'wara Bhaṭṭáraka Sarvajna.
Rasárṇava : verse.
Sákára-siddhi : verse.
Bhárgas'ríkánta Mis'ra.
Vishṇu Swamin.

10.—*Aulukya-dars'ana.*

Sangraha : verse.
Kaṇabhaksha : and 1st chap. : prose.
S'rídhara A'chárya : prose.
The Prábhákaras.

11.—*Akshapáda-dars'ana.*

Gotama.
Udayana A'chárya's *Kusumánjali :* verse.
Pakshila Swámin : verse.
S'ankarakinkara : verse.

12.—*Jaimini-dars'ana.*

Jaimini.
Manu : verse.
Kálidása.
Purusha-súkta : verse.
Vágís'wara's *Mána-manohara :* prose.

13.—*Páṇini-dars'ana.*

Kás'iká-vṛitti : prose.
Vákya-padíya.
Vardhamána Mahopádhyáya : verse.
Helárája, a grammatical commentator.
Patanjali : prose.
Bhaṭṭáchárya's *Mímánsá-s'loka-vártika :* verse.
Hari's, i. e., Bhartṛihari's *Sambandha-samuddes'a* and *Dravya-samuddes'a,* chapters of the *Vákya-padíya :* verse.

14.—*Sánkhya-dars'ana.*

I's'warakṛishṇa : verse.
Váchaspati Mis'ra's *Tattwa-kaumudí :* prose.
Bhagavad-gítá : verse.
S'wetás'watara Upanishad : verse.

15.—*Pátanjala-dars'ana.*

S'ankara A'chárya : prose.
Yájnavalkya-smṛiti : verse.
Panchas'ikha A'chárya.
Váchaspati Mis'ra's *Vyása-bháshya-vyákhyá :* prose.
S'árada-tilaka : verse.
Nílakaṇṭha Bháratí : verse.
Kávya-prakás'a : verse.
Kayyaṭa : prose.
Ajapá-mantra-samarpaṇa : verse.

CCCV.

SHAṬ-TANTRÍ-SÁRA.

A review of the six principal Hindu schemes of philosophy; text and exposition, in verse and prose, respectively. By Nílakaṇṭha Chaturdhara, a Vedántin. This work is in four sections. I have seen only the last of them, and but a single copy of that. F. E. H.

This Nílakaṇṭha, son of Govinda Súri, is the same who annotated the *Mahábhárata* and wrote the *Vedánta-kataka.* See No. CCLXXVII. of this chapter.

CCCVI.

SHAḌ-DARS'ANA-SAMUCHCHAYA.

An epitome, in six parts, of the six systems, as reckoned by the Jainas. These are: the *Bauddha, Naiyáyika, Sánkhya, Jaina, Vais'eshika,* and *Jaiminíya.* By Haribhadra Súri, the reputed author of fourteen hundred compositions, according to the *Kathá-kos'a.* Leaf 1, 87 couplets of various measures. F. E. H.

According to Lakshmí Vallabha's *Kalpadruma-kaliká,* Haribhadra Súri was originally a learned Bráhman. He vowed to become the disciple of any one who should tell him anything that he did not know before. One evening he heard a *sádhwí,* or pious Jaina female, singing a *gáthá.* On asking her what the nonsense meant, she referred him to her spiritual preceptor, one Sinha Giri. Under his teaching, Haribhadra was induced to become a Jaina. As such, his two chief disciples were Hansa and Paramahansa. The story continues, that these two resorted to a Bauddha for further information regarding their own tenets; but, their true religious character transpiring, they were both slain. Haribhadra, to avenge their death, had recourse to magic, and with fatal effect to numerous Bauddhas. At

last his rage was satiated, and he was penetrated with remorse. Subsequently he composed 1444 volumes; and then 50 more, besides commentaries, &c. Finally, he erected a magnificent temple to Mahávíra, at Gopanagara, which the Jainas of the present day identify with Gwalior.

CCCVII.

SHAḌ-DARS'ANA-VṚITTI.

A commentary on No. CCCVI. By Cháritra Sinha Gaṇi, disciple of Matibhadra Gaṇi, disciple of Bhávadharma Gaṇi, a scholastic successor of Jinabhadra Súri, disciple of Jinarája Súri. Leaves 29, *s'lokas* 1,252. F. E. H.

The author of the *Shaḍ-dars'ana-vṛitti* cites a couplet which speaks of Umbeka, Prabhákara, Vámana, and Revaṇa, as being prime authorities on the *Mímánsá*. He also names or quotes the following works and authors:

Sánkhya-káriká of I's'warakṛishṇa.
Váda-mahárṇava.
Gandhahasti-mahátarka.
Khaṇḍana-mahátarka.
A'suri.
Vindhyavásin.
Siddhasena Divákara.
Váchakamukhya.
Bhadrabáhu Swamin.
Vyomas'iva A'chárya.
Kumárila.

The *Kathá-kos'a* relates, regarding Siddhasena Divákara or Siddhasena Divákṛit, that he was disciple of Vṛiddhavádin; that he threw down the phallus in the temple of Mahákála, at Ujjayiní, and evoked an image of Párs'wanátha in its stead; and

that he served as instructor to Vikrama Rájá. The *Kalyáṇa-mandira-ṭíká* further states that Vikrama was originally a S'aiva, but was persuaded, by Siddhasena Divákara, to become a Jaina.

CCCVIII.

S'ANKARA-VIJAYA.

Or *S'ankara-digvijaya.* A history of S'ankara A'chárya's polemics, as a *Vedántin,* against multifarious misbelievers and heretics. By A'nanda Giri. Leaves 40, *s'l.* 1,900. F. E. H.

According to this inveracious and unauthentic relation, S'ankara founded the city of Kánchí. His father was S'iva; and his mother's name was Vis'ishṭí. They lived at Chidambarapura. When eight years of age, he was made a *Paramahansa* by Govinda Yogíndra. Some of his early disciples were Padmapáda, Hastámalaka, Samitpáṇi, and Chidvilása. By argument, he made disciples of Vidweshavíra, Kálánala, Náma Tírtha, and others. Among the works and authors cited in this romance are: the *Rudra-yámala-tantra, S'iva-rahasya, Agastya-sanhitá,* &c.

For an estimate of the *S'ankara-vijaya,* see the Asiatic Researches, Vol. XVI., pp. 10 and 11.

CCCIX.

S'ANKARA-DIGVIJAYA.

A metrical work, similar, in scope, to the last described, but professing to be an abridgement of some ancient history of S'ankara A'chárya's controversial exploits. By one Mádhava, who calls himself Abhinavakálidása. His preceptor was Vidyá Tírtha. It contains the substance of 3,772 *s'lokas,* distributed into 16 chapters. The manuscripts described here and under No. CCCX. belong to the Sehore School.

Another *S'ankara-vijaya* is attributed to Chidvilása, disciple of S'ankara A'chárya. Mackenzie Collection, Vol. I., pp. 98 and 99.

CCCX.

Ḍiṇḍima.

Or *S'ankara-digvijaya-ḍiṇḍima.* A commentary on No. CCCIX. By Dhanapati Mis'ra, or Dhanapati Súri simply, son of Rámakumára Mis'ra, son-in-law of Sadánanda Vyása, and disciple of Gopála Tírtha. These scholia, which were written in the year 1855 of Vikramáditya, are equivalent, in matter, to 6,458 *s'lokas.*

MÍMÁNSÁ PHILOSOPHY.

I.

MÍMÁNSÁ-SÚTRA.

Aphoristic canons, in twelve books, on the interpretation of the Veda. They are ascribed to Jaimini, the *muni*. Leaves 40, *s'lokas* 1,150. Ben. Coll.

In 1851, Dr. J. R. Ballantyne, of the Benares College, published the first fasciculus of a work designed to embrace these aphorisms and extracts from the commentaries, in Sanskrit, with an English translation of the whole. This fasciculus comprehends only the first quarter of the first book; pp. 36, 8vo.

Besides the commentaries about to be described, there is said to have been another, entitled *Bháshya*, by one Karavinda. The *Soma-vihára-káriká* is my warrant for this statement.

II.

S'ÁBARA-BHÁSHYA.

A commentary on No. I. By S'abara Swámin. Leaves 464, *s'lokas* 22,000. Ben. Coll.

Kṛishṇa Deva states, in the *Tantra-chúḍámaṇi*, that a *vṛitti* was composed on this work, by Upavarsha. Probably it has perished.

III.

Tantra-vártika.

A commentary on No. II., which it begins to annotate at the second quarter of the first book. See No. VII. infra. The first four books of the present work bear, collectively, the titles of *Tantra-ṭíká, Mímánsá-bháshya-vártika, Mímánsá-vártika,* and *Guru-vákya-les'a-sangraha.* The last eight books are called, as an aggregate, *Ṭub-dushí, Ṭup-ṭíká,* and *Laghu-vártika.* If there be any general name for Nos. III. and VII., it seems to be *S'ábara-bháshya-vártika.* Most of this is doubtful and sufficiently improbable; but it is the result of a long investigation by the best pandits of the Benares College. The scholia under notice are by Bhaṭṭa Kumárila Swámin. Leaves 602, *s'lokas* 19,200. Ben. Coll.

The author of the *Tantra-chúḍámaṇi,* or Kṛishṇa Deva, asserts that *vártika* is the common name of five separate works of Kumárila : the *Bṛihaṭ-ṭiká, Madhyama-ṭíká, Káriká, Tantra-ṭíká,* and *Ṭup-ṭíká*; these compositions diminishing, as to size, from first to last, in the order in which their appellations are here arranged. The same authority says that *Tantra-vártika* is another name for *Tantra-ṭíká,* and that the *Ṭup-ṭíká* is likewise denominated *Tantra-ratna.* Kṛishṇa Deva further alleges that the *Vártika* has been annotated by Bhavadeva, Ambeka, Párthasárathi, Somes'wara, the author of the *Páráyaṇa,* and Paritosha.

IV.

Ráṇaka.

Otherwise known as the *Nyáya-sudhá* and *Sarvánavadya-káriṇí.* A commentary on No. III. By Somes'wara Bhaṭṭa, son of Mádhava Bhaṭṭa. Of this work I have seen huge fragments, but neither its beginning nor its end. Ben. Coll.

In the fragments above mentioned I have observed the names of the following works and authors: the *Siddhánta-velá* and *Bṛihaṭ-ṭíká*; Karka and S'rípati.

V.

Vártika-kás'iká.

This title is dubious. The work appears to annotate No. IV.; but I can neither affirm this point, nor give its author's name, from the small pieces of it which have offered for inspection. Ben. Coll.

VI.

Mitákshará.

A commentary on No. IV. By Gopála Bhaṭṭa. Only a trifling fraction of this work has been inspected. Ben. Coll.

VII.

Mímánsá-s'loka-vártika.

A partial commentary on No. II. This work, though a portion of No. III.,—being the first quarter of its first book—seems to be generally disregarded by the scholiasts who have annotated the *Tantra-vártika*. It is explained by itself; and it is, therefore, here considered separately. It is in verse. The only detached copy which has been examined is defective. Its author is, of course, Bhaṭṭa Kumárila Swámin. Ben. Coll.

VIII.

Nyáya-ratnákara.

A commentary on No. VII. By Párthasárathi Mis'ra, son of Yajnátma Mis'ra. I have seen only a part of it. Ben. Coll.

IX.

Nyáya-ratna.

Or *Nyáya-sangraha.* It seems, from some slight indications, to be an abridgement of No. VIII.: but this is very uncertain. The author's name does not occur in the few leaves which are all of it that has been seen. V. P.

X.

Vártikábharaṇa.

Otherwise called *Ṭup-ṭiká-vyákhyána.* A commentary on the last eight books of No. III. By Venkaṭes'wara Díkshita, son of Govinda Díkshita, and younger brother and pupil of Yajnanáráyaṇa Díkshita. The sole MS. which has been consulted is fragmentary. Ben. Coll.

XI.

Nyáya-ratna-málá.

An abridgement of No. III. By Párthasárathi Mis'ra, son of Yajnátma Mis'ra. The only copy of it to which I have had access is defective. Ben. Coll.

XII,

Nyáya-karaṇḍa.

A commentary on No. XI., which, it appears from the present annotations, vindicates the doctrines of Bhaṭṭa against those of Prabhákara, or Guru. By Rámánuja A'chárya. Only one imperfect copy of it has fallen in my way. Ben. Coll.

XIII.

S'ÁSTRA-DÍPIKÁ.

A commentary on No. I., which it commences to elucidate at the second quarter of the first book. By Párthasárathi Misra, son Yajnátma Mis'ra. Two complete manuscripts belonging to the Benares College were transcribed in the *Samvat* years 1741 and 1755, respectively. A third manuscript, imperfect, of the same institution, bears the date of *Samvat* 1694. The copy of 1755 contains 13,000 *s'lokas,* in 325 leaves.

XIV.

SIDDHÁNTA-CHANDRIKÁ.

Otherwise denominated *Yukti-sneha-prapúraṇí.* It is the oldest commentary, according to the declaration of its author, on No. XIII. This work purports to have been composed in the year 1600 of Vikramárka. By Rámakṛishṇa Bhaṭṭa, son of Mádhava. The latter, accompanied by his wife Prabhávatí, came to Benares, to study. His father was Náráyaṇa, whose parents were Bhairava and Púná Deví. Bhairava was son of Janárdana and Gangá Deví. Janárdana was son of Mitras'arman, who was son of S'ivadása. This family was of the *gotra* of Parás'ara, from which sage, and from Vas'ishṭha, Vatsa, Kutsa, S'áṇḍila, Bhṛigu, and Gotama, the Bráhmans of Málava, the ancestral home of the author, are affirmed, by him, to deduce their origin. Rámakṛishṇa Bhaṭṭa states that, while residing at Benares, he received from Rájarája Gopínátha the title of Bhaṭṭa; and that Balabhadra, spiritual guide of one of the Gajapati sovereigns, bestowed on him, in the royal court, the surname of Paṇḍitas'iromaṇi, in consequence of his composing a treatise called *Pratápa-mártaṇḍa.* The author had a son, Vis'wanátha Bhaṭṭa, by whom a portion of the imperfect copy of this work which I have examined was transcribed. M. S. D.

The *Pratápa-mártaṇḍa*, or *Prauḍha-pratápa-mártaṇḍa*, above referred to, treats of the appropriate seasons for the worship of Vishṇu. It professes to have been written by Pratáparudra Gajapati; by which we now know that it is to be understood that he only patronized it. The ancestors of this ruler are given, in the work in question, as Purushottama Deva, son of Kapiles'wara Deva, who reigned in the city of Kaṭakaváráṇasí, on the banks of the Chitrotpalá river, in the country of Utkala. Pratáparudra is called sovereign of Karṇáṭa, Kerala, Varaga (? sic), and Chola. As he died during the first quarter of the sixteenth century, the various treatises laid under contribution for the compilation of the *Prauḍha-pratápa-mártaṇḍa* must be of still earlier date. Some of these are the *Hemádri*, *Kalpadru*, *Ratnákara*, *Mitákshará*, *Mádhavíya*, *Smṛiti-chandriká*, *Aparárka*, *Smṛityartha-sára*, *Páriјáta*, *Káládars'a*, a work by Ananta Bhaṭṭa, another by Devadása, &c. &c. The copy of Rámakṛishṇa Bhaṭṭa's work from which this information has been gathered, was made in the *S'aka* year 1536. It belongs to the library of the Benares College.

XV.

S'ÁSTRA-DÍPIKÁ-PRABHÁ.

A commentary on No. XIII. By Vaidyanátha, son of Rámachandra, of the Tatsat family. It was composed in the *Samvat* year 1767. Leaves 275, *s'lokas* 9,000. Ben. Coll.

If the date just given be correct, there is no reason to suppose this Rámachandra to be identical with Rámachandra Bhaṭṭa, of the Tatsat family, author of the *Kṛitya-ratnávalí*, a treatise on the duties appropriate to holidays. The latter was son of Viṭṭhala Bhaṭṭa, who was son of Bálakṛishṇa Bhaṭṭa. See No. LIV. infra.

A Vaidyanátha, son of Rámachandra, wrote a commentary on the *Kávya-pradípa*, entitled *Prabhá*.

XVI.

Bháṭṭa-dinakara.

It is not known, at this writing, to bear any more specific title. A commentary on No. XIII., including strictures on earlier expositions of the *Mímánsá*. By Bhaṭṭa Dinakara, son of Rámakṛishṇa Bhaṭṭa and Umá. Rámakṛishṇa's father was Náráyaṇa Bhaṭṭa, the Mímánsaka, son of Rámes'wara Bhaṭṭa, of the line of Vis'wámitra. Nothing more than pieces of these annotations has been obtainable for examination. M. S. D.

Dinakara is an author of great repute. The law-treatise entitled *Práyas'chittoddyota* is his. For works by various of his kinsmen, proved and presumed, or conjectural, see Nos. XVIII., XXI., XXXIV., and XLI. infra, &c.

It will be seen, by referring to No. XVIII. infra, that Dinakara Bhaṭṭa is also called Divákara. The latter is the name of several well-known writers. One Divákara Bhaṭṭa, surnamed Kále, who had an elder brother Bálam Bhaṭṭa, was author of the *Dána-chandriká*. His mother was Gangá, and his father was Mahádeva Bhaṭṭa, son of Rámes'a Bhaṭṭa or Rámes'wara Bhaṭṭa. But there is another Divákara Bhaṭṭa, whose family, for the number of its literati, was probably never surpassed in India. His was the line of Bharadwája, vulgarly corrupted to Bhárade. He had two sons, the elder of whom was S'rírama Bhaṭṭa. The younger was Vaidyanátha Bhaṭṭa, who is not to be confounded with Vaidyanátha Páyaguṇḍe Bhaṭṭa, son of Mahádeva Bhaṭṭa and Umá, and husband of the famous Lakshmí Deví; nor with Vaidyanátha Páyaguṇḍe Bhaṭṭa, who was a disciple of Náges'a Bhaṭṭa, was author of the *Alankára-chandriká*, and was son of Ráma Bhaṭṭa and father of the Bálam Bhaṭṭa to whom we owe a commentary on the *Mitákshará* of Vijnánes'wara. The Divákara Bhaṭṭa in question was son of Mahádeva Bhaṭṭa, son of Bálakṛishṇa Bhaṭṭa, the rhetorician, son of Mahádeva Bhaṭṭa, son of Náráyaṇa Bhaṭṭa, who, with Raghunátha Bhaṭṭa, was son of Mádhava Bhaṭṭa, son of

Rámakrishṇa Bhaṭṭa. Divákara's mother was daughter of Nílakaṇṭha Bhaṭṭa, son of S'ankara Bhaṭṭa, son of Náráyaṇa Bhaṭṭa, son of Rames'wara Bhaṭṭa. A Náráyaṇa Bhaṭṭa,—the one last mentioned, it is supposed,—son of Rámes'wara Bhaṭṭa, had two younger brothers, S'rídhara Bhaṭṭa and Mádhava Bhaṭṭa; of whom the latter had three sons, Vis'wanátha Bhaṭṭa, Raghunátha Bhaṭṭa, and Prabhákara Bhaṭṭa: of the Gádhi family. Divákara wrote the *Dharma-s'ástra-sudhá-nidhi* in the *Samvat* year 1740. An imperfect copy contains sections of it, often met with as independent treatises, entitled *Práyas'chitta-muktávalí, Tithyarka, S'ráddha-chandriká,* and *Áchárárka.* Its divisions are called *prakás'a.* The author's son Vaidyanátha prepared an index to it in *Samvat* 1750. Raghunátha Bhaṭṭa wrote the *Kála-tattwa-vivechana* in the year 1677 of the era of Vikramáditya; and the *Gayá-kalpa-paddhati.* The author of the *Vratárka,* S'ankara, as being son of Nílakaṇṭha, son of S'ankara Bhaṭṭa, the Mímánsaka, seems to have been maternal uncle of Divákara Bhaṭṭa.

XVII.

Mayúkha-máliká.

A commentary on No. XIII. By Somanátha Bhaṭṭa, son of Súra Bhaṭṭa, and younger brother and pupil of Venkaṭádri, also known as Venkaṭádri Yajwan; A'ndhra Bráhmans of the Niṭṭala family. Incomplete. Ben. Coll.

Colebrooke calls this work *Mayúkha-málá,* which may be right, no less than *Mayúkha-máliká.* But my pandits do not consent with this distinguished orientalist in understanding Somanátha to have had for elder brother the "high priest of the celebrated temple at Venkaṭádri," "135 miles west from Madras." See Miscell. Essays, Vol. I., p. 299. It must be conceded that Venkaṭádri is a strange name; but it is no more so than that of Hemádri, which denominates an author and his work. The title *Yajwan,* or sacrificial priest, is not singular.

XVIII.

S'ÁSTRA-DÍPIKÁLOKA.

A commentary on No. XIII. By Bhaṭṭa Kamalákara. It is known to the compiler by a mere fragment only. V. P.

I am not able to say whether this be the work commented on by No. XLI. infra.

In the *Nirṇaya-sindhu,* or *Nirṇaya-kamalákara,* by Kamalákara Bhaṭṭa, the author calls himself son of Rámakṛishṇa Bhaṭṭa and Umá, and younger brother of Divákara Bhaṭṭa; which is, in this place, another name for Dinakara Bhaṭṭa. The *Nirṇaya-sindhu* was composed in the year 1661 of the era of Vikramáditya. Kamalákara also wrote the *A'hnika-prayoga,* the *Dharma-tattwa,* and the *Kamalákara-tírtha-yátrá.*

XIX.

S'ÁSTRA-DÍPIKÁ-PRAKÁS'A.

A commentary on No. XIII. By S'ankara Bhaṭṭa, son of Náráyaṇa Bhaṭṭa. Nothing of it but a few pages at the conclusion has been accessible to me. M. S. D.

I am not prepared to say whether this S'ankara Bhaṭṭa be the same with a person so named, son of Náráyaṇa Bhaṭṭa and Párvatí. The latter S'ankara was a resident of Benares. He is known as the author of the *Sarva-dharma-prakás'a,* a summary of legal decisions, for the preparation of which he acknowledges his obligation to Medhátithi, Aparárka, Vijnánes'wara, Mádhava, Nṛisinha, the *Smṛityartha-sára, Káládars'a, Tristhalí-setu,* and the writer of the *Chandriká.*

Different, again, is the author of the *Vratárka* and *Karma-vipáka,* S'ankara Bhaṭṭa, who was son of Nílakaṇṭha Bhaṭṭa, son of S'ankara Bhaṭṭa.

XX.

S'ÁSTRA-DÍPIKÁ-PRAKÁS'A.

Also called *S'astra-dípiká-praves'a.* A commentary on No. XIII. By Champakanátha. It is known to me by but a few leaves. Ben. Coll.

XXI.

S'ÁSTRA-DÍPIKÁ-VYÁKHYÁ.

A commentary on No. XIII. By Náráyaṇa Bhaṭṭa, son of Rámes'wara Bhaṭṭa; Marahaṭṭás. The copy which has been inspected is imperfect. M. S. D.

This work preceded, in time, the *Bháṭṭa-dinakara,* No. XVI. A Náráyaṇa Bhaṭṭa, son of Rámes'wara Bhaṭṭa, composed a treatise entitled *Ayana-nirṇaya,* of which I have seen some detached leaves; the *Tristhalí-setu;* and the *Taḍágotsarga,* on the consecration of pools.

XXII.

LAGHU-SIDDHÁNTA-CHANDRIKÁ.

A commentary on No. XIII. The insignificant fragment of it which has been inspected does not exhibit its author's name. Ben. Coll.

XXIII.

S'ÁSTRA-DÍPIKÁ-KROḌA.

Stray notes on No. XIII. Their author is not mentioned in the single and fragmentary MS. which has come to hand. V. S'. K.

XXIV.

Bháṭṭa-dípiká.

A commentary on No. I., which it begins to expound at the second quarter of its first book. By Khaṇḍa Deva. Leaves 562, *s'lokas* 23,000. Ben. Coll.

XXV.

Bháṭṭa-dípiká-prabhávalí.

A commentary on No. XXIV. By S'ambhu Bhaṭṭa, pupil of Khaṇḍa Deva, or S'rídharendra, who died at Benares in the year 1722 of Vikramáditya. This work was completed in the *Samvat* year 1764. The only copy which I have consulted is imperfect. Ben. Coll.

The *Kála-tattwa-vivechana-sára-sangraha* describes itself as being by S'ambhu Bhaṭṭa, son of Bálakṛishṇa Bhaṭṭa, and pupil of Khaṇḍa Deva. The *Kála-tattwa-vivechana-sára-sangraha* is an epitome of Raghunátha Bhaṭṭa's *Kála-tattwa-vivechana.*

XXVI.

Mímánsá-naya-viveka.

A commentary on No. I. By Bhavanátha Mis'ra. The MS. examined is defective. Ben. Coll.

Colebrooke inadvertently speaks of this work under the name of *Mímánsá-nyáya-viveka.* Miscell. Essays, Vol. I., p. 299.

XXVII.

Mímánsá-naya-vivekálankára.

Or *Naya-vivekálankára.* A commentary on No. XXVI. By Dámodara, pupil of Mádhava Yogin. I know it from only a fragment. Ben. Coll.

XXVIII.

Mímánsá-naya-viveka-dípiká.

Otherwise called simply *Naya-viveka-dípiká.* A commentary on No. XXVI. By Varadarája, son of Ranganátha, and disciple of Sudar'sana A'chárya, of the line of Atri. A mere piece of it has come to light. Ben. Coll.

XXIX.

Mímánsá-naya-viveka-s'anká-dípiká.

Or *Naya-viveka-s'anká-dípiká.* Apparently a commentary on No. XXVI. By one S'ankara, disciple of Rámárya and Govinda Upádhyáya. A few leaves only of it have been seen. Ben. Coll.

XXX.

Mímánsá-kaustubha.

A commentary on No. I. In time, it precedes No. XXIV. By Khaṇḍa Deva, son of Rudra Deva. Of this very voluminous work I have seen but a small portion. Ben. Coll.

XXXI.

Bṛihatí.

A commentary on No. I. By Prabhákara Guru. Known to the compiler from a few scattered leaves only. V. S'. K.

XXXII.

Tantra-ratna.

A commentary on No. I. By Párthasárathi Mis'ra. I have inspected only a fragment of it. Ben. Coll.

XXXIII.

S'ástra-dípiká.

A commentary on No. I. By Prabhákara, disciple of Vis'wanatha. A small piece of it is all that has been accessible. F. E. H.

It cites the *Nyáya-sudhá*. Its author is not to be confounded with the very much more ancient writer, Prabhákara Guru. See No. XXXI. supra and No. LXXIV. infra.

XXXIV.

Bháṭṭa-chintámaṇi.

A commentary on No. I. By Vis'wes'wara Bhaṭṭa, better known as Gágá Bhaṭṭa. The copy inspected is imperfect. M. S. D.

Gágá Bhaṭṭa was son of Dinakara Bhaṭṭa, whose parents were Rámákṛishṇa Bhaṭṭa and Umá. This information has been obtained, independently, from Dinakara's *Vishama-vyákhyá*, which expounds the *Ṛig-artha-sára*, a collection of the passages of the *Ṛig-veda* adduced in its *Bráhmaṇa*. Dinakara also began the *Dinakaroddyota* or *S'iva-dyumaṇi-dípiká*, a treatise of law, undertaken at the instance of S'iva, a Chhatrapati Rájá, that is to say, one of the princes of Satárá. Vis'wes'wara Bhaṭṭa completed the work. The ancestors of Vis'wes'wara, commencing with the first known, are, as there stated, Rámes'wara, Náráyaṇa Bhaṭṭa, Rámakṛishṇa Bhaṭṭa, and Dinakara. And see No. XVI. supra. Gágá Bhaṭṭa wrote the *S'údroddyota*.

XXXV.

Prakás'iká.

A commentary on No. I. By Rámakṛishṇa, disciple of Ahobala S'ástrí or Bodhánandaghana. A fragment only of it has come to hand. V. P.

XXXVI.

Mímánsá-sútra-dídhiti.

A commentary on No. I. By Rághavánanda Saraswatí, disciple of Adhwaryu Bhagavatpáda, disciple of Vis'wes'wara. No more has been seen of it than a few leaves. Ben. Coll.

XXXVII.

Mímánsá-kautúhala-vṛitti.

A commentary on No. I. By Vásudeva Adhwarin or Vásudeva Díkshita, pupil of Vis'wes'wara, and son of Mahádeva and Annapúrṇá. The author was a retainer to one A'nanda Ráya, whose ancestors, for five generations, had been served by the author's progenitors. A'nanda Ráya was minister of the Rájás S'arabhají and Tukojí Bhonsale, and of the prince of Chola. This work I know only in a fragmentary condition. Ben. Coll.

XXXVIII.

Mímánsá-s'ástra-sarvaswa.

A commentary on No. I. In the few fragments of it which have been examined its author's name does not occur. V. P.

XXXIX.

Nyáya-ratna.

A commentary on No. I. I have seen only a few leaves of it, from which it is not to be ascertained who was its writer: but his preceptor was one Chintámaṇi. V. P.

XL.

Nyáya-bindu.

A concise commentary on No. I. By Vaidyanátha, son of Rámachandra, of the Tatsat family. Leaves 139, *s'lokas* 3,500. Ben. Coll.

XLI.

S'ástra-málá-vṛitti.

A commentary on the *S'ástra-málá* of Kamalákara Bhaṭṭa, which is a commentary on No. I. See No. XVIII. supra. By Ananta Bhaṭṭa, son of Kamalákara Bhaṭṭa and Lakshmí. Kamalákara was younger brother of Dinakara Bhaṭṭa, and son of Rámakṛishṇa Bhaṭṭa and Umá. See No. XVI. supra. Leaves 250, *s'lokas* 5,100. Ben. Coll.

Though I have seen six or eight copies of these annotations, with their text interspersed, I have never found the latter in a detached form.

Ananta Bhaṭṭa wrote the *Ráma-kalpadruma,* a law-work.

Different from the Ananta Bhaṭṭa above named, and from any other mentioned in this work, is Ananta Bhaṭṭa,—son of Nágadeva Bhaṭṭa,—author of an epitome of the *Pancha-tantra* or *Panchopákhyána,* entitled *Kathámṛita-nidhi.* I possess a copy of it.

XLII.

Mímánsá-bála-prakás'a.

An abridgement of No. I., with comments. By S'ankara Bhaṭṭa, son of Náráyaṇa Bhaṭṭa. Leaves 168, *s'lokas* 3,360. M. S. D.

This treatise cites the *Ráṇaka, Tantra-ratna, Adhikaraṇa-ratna-málá, S'ástra-dípiká-prakás'a,* Somes'wara Bhaṭṭa, Vijnánes'wara, Hemádri, and Mádhava A'chárya.

XLIII.

Dharma-vichára-sangraha.

An abridgement of No. I. By an anonymous author. Leaves 34, *s'lokas* 700. V. P.

XLIV.

Laghu-vártika.

A metrical epitome of No. I. By Bhaṭṭa Kumárila. Leaves 27, *s'lokas* 500. M. S. D.

XLV.

Laghu-vártika-ṭíká.

A commentary on No. XLIV. The author's name is not mentioned in the only copy, an imperfect one, of this work that has been examined. M. S. D.

XLVI.

Mímánsá-sára-sangraha.

An abstract, in verse, of No. I. By Bhaṭṭa S'ankara. This work reckons just one thousand topics in the *Mímánsá*, and allots one *páda* or verse of an *anushṭubh* stanza to each of them. Leaves 16, *s'lokas* 250. M. S. D.

XLVII.

Adhikaraṇa-chandriká.

An abridgement of No. I. By Rudra Bhaṭṭáchárya, son of Vidyánivása Bhaṭṭáchárya. The MS. examined wants the beginning; and its leaves are not numbered continuously. Ben. Coll.

XLVIII.

Laghu-chintana.

An epitome of No. I. By Rághava Deva, pupil of one Gaṇes'a. The copy which has been consulted is defective. Ben. Coll.

XLIX.

Mímánsá-nyáya-prakás'a.

More usually called the *A'padeví*. An elementary work on the *Mímánsá*, of first-rate repute and great comparative currency. By Ápa Deva, son of Ananta Deva, and pupil of Govinda. The copy especially inspected was transcribed in the year 1795 of Vikramáditya. Leaves 58, *s'lokas* 1,500. Ben. Coll.

The *Smṛiti-kaustubha*, a celebrated work on ceremonial observances, has, for its author, Ananta Deva, son of Ápa Deva, son of Ananta Deva, son of Ápa Deva, whose spiritual guide was Bhavad Deva, son of Ekanátha, who dwelt on the banks of the Godávarí. In this work it is mentioned that the father of its author wrote the *Nyáya-prakás'a*, a *Mímánsá* treatise, the one above described. Ananta Deva states that he compiled the *Smṛiti-kaustubha* by command of Prince Báz Bahádar Chandra, son of Níla Chandra, son of Trimalla Chandra, son of Lakshmaṇa Chandra, son of Rudra Chandra, son of Kalyáṇa Chandra, son of Jnána Chandra, of the lunar family. Lakshmaṇa Chandra is recorded to have defeated several chieftains among the Himálayas, and to have possessed himself of their estates. Trimalla Chandra is spoken of as having been very friendly to the learned of Benares.

Professor Wilson calls the patron of the *Smṛiti-kaustubha* "Vajrabáhu or Vajravara Chandra, a Rájá of Orissa." Mackenzie Collection, Vol. I., p. 24. I know not what authority there is for this.

L.

Bhaṭṭálankára.

A commentary on No. XLIX. By Ananta Bhaṭṭa, son of Ápa Bhaṭṭa. Leaves 324, *s'lokas* 8,900. Ben. Coll.

For the author see the remarks appended to the last article.

LI.

Adhikaraṇa-ratna-málá.

Otherwise called *Jaiminíya-nyáya-málá-vistara*, or simply *Nyáya-málá-vistara*. A complete body of *Mímánsá* doctrine, text and commentary, in verse and prose, respectively; in twelve books. By Bhaṭṭa Mádhava, surnamed Somayájin, generally known as Mádhava A'chárya. The copy of this work which I have examined is imperfect in the middle. Ben. Coll.

Professor Wilson mistakes in speaking of this work as "Mádhava's commentary on the *Nyáya-málá-vistara* of Jaimini." See his Translation of the *Ṛig-veda*, Vol. II., p. 210, foot-note.

LII.

Mímánsá-paribháshá.

An elementary treatise on the *Mímánsá*. By Kṛishṇa Díkshita. Leaves 14, *s'lokas* 550. M. S. D.

LIII.

Púrva-mímánsártha-sangraha.

An introduction to the *Mímánsá*. By Laugákshi Bháskara. Leaves 15, *s'lokas* 450. F. E. H.

LIV.

Vedártha-chandra.

Also called *Vedártha-pradípa* and *Pratibhá-vilása.* A general treatise on the *Mímánsá,* as is to be gathered from a voluminous fragment of it. By Ananta A'chárya, son of Lakshmídhara A'chárya, son of Viṭṭhala A'chárya, son of Nṛisinha A'chárya, son of Rámachandra A'chárya. Ben. Coll.

Rámachandra wrote the *Kṛishṇa-kinkara-prakriyá,* and the *Kála-nirṇaya-dípiká* or *Kála-nirṇaya-prakás'a.* In this work its author is called Rámachandra Bhaṭṭa, son of Viṭṭhala Bhaṭṭa, son of Bálakṛishṇa Bhaṭṭa. Elsewhere, and here also, these persons are said to have been of the Tatsat family. And see No. XV. supra. There is an abridgement of Ananta Bhaṭṭa's *Tithyádi-nirṇaya,* entitled *Ananta-bhaṭṭa-dípiká,* by Rámachandra A'chárya, pupil of one Viṭṭhala. The copy inspected, which is my own, was transcribed in the *Samvat* year 1617.

Nṛisinha was author of the *Dípiká-vivaraṇa,* an undiscovered commentary on No. XIII., or else on No. XXIV., it may be presumed.

To Viṭṭhala the *Prakriyá-prasáda* is ascribed by his grandson. Lakshmídhara is mentioned, by the same, as having composed the *Nyáya-bháskara.* This information, as to descents, has been derived chiefly from the *Vedártha-chandra* itself.

LV.

Bháṭṭa-rahasya.

An elementary *Mímánsá* disquisition. By Khaṇḍa Deva. The only copy which I have seen is imperfect. F. E. H.

LVI.

Tantra-chúḍámaṇi.

Otherwise designated *Dharma-mímánsá-sangraha.* An introduction to the *Mímánsá.* By Kṛishṇa Deva, son of Ráma A'chárya. The MS. examined, which is defective, purports to be in the handwriting of Bhává Gaṇes'a Díkshita, son, as he describes himself, of Bhává Vis'wanátha Díkshita. V. P.

LVII.

Mímánsá-stabaka.

The elements of the *Mimánsá* system. By Rághavánanda, pupil of one S'rípáda. I have seen only a few leaves of it. Ben. Coll.

LVIII.

Bháṭṭa-bháskara.

A concise account of the various *Mímánsá* schools and their doctrines. By Jíva Deva, son of Ápa Deva. Leaves 125, *s'lokas* 2,500. Ben. Coll.

LIX.

Bháṭṭa-bháshá-prakás'iká.

An index to the terminology of the *Mímánsá.* By Náráyaṇa Tírtha or Náráyaṇa Muni, pupil of S'ivaráma Tírtha. Leaves 44, *s'lokas* 1,400. Ben. Coll.

LX.

Veda-prakás'a.

A treatise, in three chapters, on various *Mímánsá* matters, but more especially on inculcation and on the termination of the imperative mood. By Satyánanda Tírtha Yati, pupil of Rámakṛishṇánanda Tírtha. Leaves 16, *s'lokas* 1,500. M. S. D.

LXI.

Párárthya-vivechana.

Or *Párárthya-nirṇaya.* On the injunctive character of the *Veda.* By a disciple of Ráma Tírtha, whose name is not to be found in the only fragment of the work that has come to hand. Ben. Coll.

LXII.

Mímánsártha-pradípa.

A disquisition on the provableness of the *Veda.* By S'ankara S'ukla. It contains the substance of 800 *anushṭubh* stanzas. Agra College.

LXIII.

Jnapti-prámáṇya-váda.

A dissertation on the verification of cognition, according to the *Mímánsá.* The only copy which has been consulted wants the beginning; and the author's name is not given at the end of the treatise. Leaves 29, *s'lokas* 600. V. S'. K.

LXIV.

Apúrva-váda-ṭippaṇí.

Annotations, by an anonymous writer, on an unknown work entitled *Apúrva-váda*, the subject of which appears to be the moral relation of cause and effect. Leaves 134, *s'lokas* 2,000. T. S'.

LXV.

Devatá-swarúpa-vichára.

Discussing the import of the word *devatá*, as employed in the *Mímánsá*. By Ananta Deva, son of Ápa Deva. Leaves 32, *s'lokas* 800. Ben. Coll.

LXVI.

Balábaláksheपa-parihára.

On the comparative dignity of the various gods invoked in sacrifice, &c. &c. By Ananta Deva. Leaves 25, *s'lokas* 735. V. S'. A'.

This work cites Ás'áditya, who is mentioned as a commentator on the *Chhandoga-paris'ishṭa*. It also names one Náráyaṇa, as having annotated the *Mímánsá-sútra*.

LXVII.

Soma-vihára-káriká.

An expansion, in verse, of one Maṇḍana's memorial couplets on the construction of altars. By an anonymous author. 36 *anushṭubh* stanzas. V. P.

Maṇḍana's couplets have not been obtained.

LXVIII.

Soma-vihára-káriká-vivaraṇa.

A commentary on No. LXVII. The name of the writer is unknown. Leaves 16, *s'lokas* 300. V. P.

LXIX.

Arpaṇa-mímánsá.

A treatise on sacrifice. By Bává Deva, son of Bála Deva. Leaves 14, *s'lokas* 280. T. S'.

LXX.

Karma-bheda-vichára.

A dissertation on sacrifice and kindred ceremonial observances. The MS. inspected contains only the commencement of the work; and its author's name is not given there. V. S'. K.

LXXI.

Sánkarya-khaṇḍana.

It discusses the subject of combinations of sacrifices, &c., dissuading from the practice. By Ananta Bhaṭṭa. Leaves 14, *s'lokas* 340. V. S'. K.

LXXII.

Hinsá-váda.

This work treats of the import of the phrase 'slaying.' Its authorship is unacknowledged. Leaves 33, *s'lokas* 700. Ben. Coll.

LXXIII.

Pishṭa-pas'u-mímánsá.

On sacrificing farinaceous effigies of animals, instead of living creatures. By Náráyaṇa Paṇḍita, son of Vis'wanátha Paṇḍita. Leaves 8, *s'lokas* 275. Ben. Coll.

LXXIV.

Payograha-samarthana-prakára.

A treatise advocating the substitution of milk for intoxicating spirits, in the rite called *Vájapeya*. By Vásudeva, son of Prabhákara Bhaṭṭa. Leaves 5, *s'lokas* 127. V. S'. K.

This work cites the *Trikáṇḍa-maṇḍana, Sautrámaṇi,* and Vijnánes'wara's *Mitákshará.*

In an imperfect copy of the *Trikáṇḍa-maṇḍana*—a disquisition on various ritual concerns—which the compiler has examined, the following works and authors are referred to by name: *Durga-vṛitti, Smṛiti-chandriká, Náráyaṇa-vṛitti, Deva-grantha, Yajna-párs'wa, Práyas'chitta-pradípa, Chhandoga-paris'ishṭa, S'ráddha-mayúkha, Deva-yájnika, Karma-dípa,* Rudradatta's *bháshya,* Bhava's *bháshya,* Rámáṇḍára's *bháshya ;* Satyáshádha, Bharṭriyajna, Hariswámin, Reṇuka Áchárya, Páraskara Áchárya, Bháskara Bhaṭṭa, Bhavanága, Mádhava Áchárya, and Nílakaṇṭha, surnamed Mímánsás'iromaṇi.

LXXV.

Upakrama-parákrama.

A discussion of the relative importance attaching to right initiation and to the proper completion of ceremonies. By Apayya Díkshita, son of Rangarája Adhwarin, of the family of Bharadwája. Leaves 68, *s'lokas* 1,400. V. S'. K.

LXXVI.

Niyojyánwaya-nirúpaṇa.

An essay on some not very obvious topic of the *Mímánsá.* By S'iromaṇi Bhaṭṭáchárya. Leaves 6, *s'lokas* 105. T. S'.

LXXVII.

Dwaita-nirṇaya.

A treatise, of unascertained character, on some point connected with the *Mímánsá.* The copy which has been consulted contains the beginning only, where the author's name does not occur. V. S'. K.

This work quotes the *S'ástra-dípiká, Tantra-ratna, Nyáya-ratna-málá, Tantra-sára ;* Bhaṭṭa Somes'wara, Párthasárathi Mis'ra, and Bhavadeva.

LXXVIII.

Mímánsá-tattwa-chandriká.

Its subject seems to be a variety of *Mímánsá* topics. The defectiveness of the MS. renders any more definite description impracticable. By Gopála Bhaṭṭa. Ben. Coll.

LXXIX.

Chintya-sangraha.

A critique on the current expositions of certain points of the *Mímánsá.* By Bhaṭṭa S'ankara Bindu. The copy which has been inspected was transcribed in the year 1729 of the era of Vikramáditya. Leaves 5, *s'lokas* 177. Ben. Coll.

LXXX.

Vidhi-rasáyana.

A confutation, in verse, of the *Mímánsá* as expounded by Bhaṭṭa Kumárila. By Appayya Díkshita, son of Rangarája Díkshita, of the line of Bharadwája. The copy inspected is imperfect. M. S. D.

In another defective MS. of this work, which I have consulted at Saugor, its author is called Appaï Díkshita. It has already been seen that his name is very variously written.

LXXXI.

Vidhi-rasáyana-sukhopayojiní.

A commentary on No. LXXX., by the author of the same. The sole copy which has been examined is but a fragment. Ben. Coll.

LXXXII.

Dharma-vivaraṇa.

This is, perhaps, another commentary on No. LXXX. I have seen but a few leaves of it; and they do not contain its author's name. Ben. Coll.

LXXXIII.

Mímánsá-vidhi-bhúshaṇa.

A refutation of No. LXXX. By Gopála Bhaṭṭa, son of Menganátha Bhaṭṭa, son of Kṛishṇa Bhaṭṭa. Leaves 127, *s'lokas* 3,500. Ben. Coll.

LXXXIV.

VIDHI-RASÁYANA-DÚSHAṆA.

Another refutation of No. LXXX. By one S'ankara. The copy inspected contains but a few leaves of its commencement. V. S'. K.

LXXXV.

PRAKARAṆA-PANCHIKÁ.

Or *S'áliká.* A defence of the developement of the *Mímánsá* by Prabhákara, or Guru. By S'álikanátha Mis'ra Mahámahopádhyáya, pupil of Prabhákara, whose views the author accepts and expounds. The copy examined is defective. V. S'. J.

This work is in five sections, four of which are entitled *Naya-víthí, Pramáṇa-páráyaṇa, Nirmalánjana,* and *Nyáya-s'uddhi.* It cites the *Mímánsá-jíva-rakshá.*

THE S'AIVA PHILOSOPHY.

I.

S'IVA-SÚTRA.

Or *Spanda-sútra.* Aphorisms of the *S'aiva* philosophy; seventy-two in number, in three books. They are attributed to the god S'iva. In the copy of them which has been inspected, they are interspersed in their commentary, No. II. F. E. H.

Colebrooke alleges, on information derived at second hand, that the *Máhes'wara* sentences are in five books, and that they are denominated *Pas'upati-s'ástra, Mahes'wara-siddhánta,* and *S'ivágama.* Miscellaneous Essays, Vol. I., p. 406. A different set of aphorisms from that which I have seen is there intended. See the preface to this volume.

II.

S'IVA-SÚTRA-VIMARS'INÍ.

Or *S'iva-sútra-vivṛiti* simply. A commentary on No. I. By Kshemarája, disciple of Abhinava Gupta Áchárya. The manuscript examined contains the aphorisms also. Leaves 37, *s'lokas* 800. F. E. H.

Kshemarája relates that Vasu Gupta, who lived on Mount Mahádeva, after examining the doctrines propounded by Nágabodha and other teachers, rejected them. At a subsequent period, the god S'iva appeared to him in a dream, and told him of a certain stone, the secret of which he was appointed to promulgate. Vasu Gupta sought and found it. Engraven thereon

was the *S'iva-sútra*, an epitome of the *S'ivopanishad.* This he taught to Bhaṭṭa Kallaṭa and others, who adopted the new faith. He also embodied the *S'iva-sútra* or *Spanda-sútra* in a metrical form, the *Spanda-káriká.* Kshemarája speaks of his having himself composed scholia on the work last named; the volume being entitled *Spanda-nilaya.* The unsatisfactory character of the existing commentary on the *S'iva-sútra,* by Nares'wara, or else some royal personage, was, he says, the inducement which prompted him to write the *S'iva-sútra-vimars'iní.*

The treatises named and alluded to in this work, apparently connected with the *S'aiva* dogmas, are very numerous. A list of most of them is subjoined.

Mṛityujid-bhaṭṭáraka, or *Mṛityujit,* by Mṛityujid Bhaṭṭáraka or Mṛityunjaya Bhaṭṭáraka : verse.

Vijnána-bhairava : verse.

Uchchhushma-bhairava : verse.

Trika-hṛidaya : verse.

Máliní-vijaya : verse.

Pratyabhijná : verse.

Swachchhanda, by Bhaṭṭáraka : verse.

Timirodgháṭa : verse.

Bharga-s'ikhá : verse.

Víra-bali : verse.

Púrva-s'ástra : prose.

Spanda : verse.

Kula-yukti : verse.

Lakshmí-kulárṇava : verse.

Chandra-jnána : prose.

Spanda-nirṇaya.

Jnánottara : verse.

Tantra-sadbháva : verse.

S'ríkaṇṭhíya-sanhitá or *S'ríkaṇṭhí :* verse.

Maṇḍana : prose.

Sadás'iva-pada : prose.

Deví-yámala-tantra : verse.

Kula-chúḍámaṇi : verse.
Tris'aríra-bhairava : verse.
Siddhágama : verse.
Sarva-mangalá : verse.
Nai's'wása : verse.
Sarvágamopanishad : prose.
Vijnána-bhaṭṭáraka : verse.
Avajnánaga-stotra : verse.
Káliká-krama or *Kálí-krama* : verse.
Trika-sára : verse.
Kula-panchás'iká : verse.
Tantra-garbha : verse.
Tattwártha.
Chintámaṇi : verse.
Kula-ratna-málá : verse.
Kula-sára : verse.

Kshemarája further names his own *Swachchhandoddyota*, apparently a commentary on the *Swachchhanda*; Bhaṭṭa Kallaṭa's *vṛitti*; Vijnána Bhaṭṭáraka; Bhaṭṭa Náráyaṇa; Mṛityujid Amṛites'a; Nátha; and the *Parátrins'aká* and *Tantráloka* of his own spiritual preceptor at the third remove, Somes'wara.

The relation in which Somes'wara stood to Kshemarája is expressed by *parameshṭhin*. The *guru* of a *guru* is called *parama-guru*; his preceptor, *parameshṭhi-guru*, or simply *parameshṭhin*; and his, *parátpara-guru*.

III.

Spanda-vivṛiti.

A commentary on the *Spandártha-sútrávalí*, a metrical treatise of an author whose name was unknown to the scholiast. By Rájánaka S'rírámа, disciple of Vasu Gupta. Leaves 43, *s'lokas* 1,200. F. E. H.

This work names or cites the treatises and authors following: the *I's'wara-pratyabhijná,* its *Jnána-garbha-stotra,* the *Pára-mes'wara, Máliní-vijaya,* Bhaṭṭa Kallaṭa, Bhartṛihari, and S'ánti Guru.

IV.

Paramártha-sára.

Or *A'dhára-káriká.* A metrical exposition of the *S'aiva* philosophy. By Abhinava Gupta. Leaves 10, 103 *áryá* stanzas. F. E. H.

Mallinátha, in his commentary on the *Kumára-sambhava,*—Calcutta edition of 1907 *Samvat,* p. 6,—names Abhinava Gupta as an authority in music.

APPENDIX.

THE YOGA PHILOSOPHY.

Insert the following after No. XXXII., at p. 15:

SWARODAYA-VIVARAṆA.

A metrical essay on the tubular conduits of the body, recognised by the *Yoga*, with directions for their employment. By Bává S'ástrin, of Barodá in Gujerat. Leaves 3, *s'lokas* 125. K. R. S'.

KRIYÁ-YOGA.

Considerations on absorption according to the *Yoga*. By Viṭṭhala A'chárya. Leaves 3, *s'lokas* 28. F. E. H.

Note to p. 17, l. 14:

Another Sundara Deva, son of Govinda Deva and disciple of Vis'warúpa Tírtha, has written a metrical *Yoga* work entitled *Haṭha-tattwa-kaumudí.* See Professor Weber's Berlin Catalogue, p. 196.

Note to p. 18, l. 10:

For the *Amanaska-yoga-vivaraṇa* see Professor Weber's Berlin Catalogue, p. 195.

P. 19, l. 7. Add as under:

Mallinátha, in his commentary on the *Kumára-sambhava,*—at pp. 80 and 81 of the Calcutta edition of 1907 *Samvat,*—cites two *Yoga* works, in verse: the *Yogáchára* and the *Yoga-sára.*

THE NYÁYA PHILOSOPHY.

Note on p. 24, l. 6:

Gopínátha was son of Ṭhakkura Bhavanátha, of the Goghota family. Professor Westergaard's Codices Indici Bibliothecae Regiae Havnensis, p. 8.

Note on No. XVIII., at p. 24:

Besides the commentaries on the *Nyáya-siddhánta-manjarí*, described in this volume, there is one entitled *A'moda*. The author lived after Gopínátha, whom he frequently cites. Professor Westergaard's Codices Indici, &c., p. 9.

Note on No. XXIV., at p. 26:

Erase this article. The work which it erroneously describes will be found under No. LXVIII., at p. 81.

Note on l. 4 of p. 31:

Raghunátha Bhaṭṭáchárya also has the title of Tárkikas'iromaṇi.

Note on p. 33, l. 2 ab infra:

Mahádeva Pandit's master was S'itikaṇṭha.

Note on No. LIV., at p. 34:

Jayaráma was pupil of Rámabhadra Bhaṭṭáchárya.

THE VAIS'ESHIKA PHILOSOPHY.

P. 66, l. 6. Dámodara was half-brother of Mahes'a.

P. 69, l. 24. Add as follows:

SÚRATA-KALPATARU.

A commentary on the *Tarka-dípiká*, No. XXI. By S'ríni-vása Bhaṭṭa, of Benares. The author's patron was Rájá Súrata Sinha, the prince of Bíkáner, so called, who ruled in the latter half of the last century. Leaves 47, *s'lokas* 1,400. T. S'.

Note on l. 8 of p. 81:

I know of another work called *Ratna-kos'a*, a collection of aphorisms of definition, by one Pṛithwídhara A'chárya.

THE VEDA'NTA PHILOSOPHY.

Note on No. XIII., at p. 89:

Different, I believe, from the *Bháshya-ratna-prabhá* is the *Vivaraṇopanyása*, which is likewise a commentary on No. II., and also has Rámánanda Saraswatí for its author. There is a fragment of it in the library of the Benares College.

Add, after No. XIV., at p. 90:

S'ÁRÍRAKA-BHA'SHYA-VÁRTIKA.

Or *Náráyaṇa-vártika*. A supplement to No. II. By Náráya-ṇa Saraswatí, disciple of Govindánanda Saraswatí. It was written in the year 4693 of the *Kali-yuga*, corresponding to A. D. 1592. The copy examined wants the beginning; and its pages are not numbered continuously to the end. Ben. Coll.

Note on the *Sankshepa-s'áríraka*, at p. 90 :

This work was written in the year 1667 of Vikramáditya.

For a commentary on it, additional to those which I have spoken of, see Professor Weber's Berlin Catalogue, p. 177.

The ensuing is to follow No. XXII., at p. 92:

BÁLA-BODHINÍ-BHÁVA-PRAKÁS'IKÁ.

Notes on S'ankara A'chárya's *Bála-bodhiní*, which I have not seen, said to summarise the logical portions of the *S'áríraka-mímánsá-bháshya*. By Rámachandra Saraswatí, pupil of Náráyaṇa Pandit and disciple of Raghunátha Saraswatí. Leaves 11, *s'lokas* 420. Ben. Coll.

Note on No. XXIII., at p. 92:

In addition to Rámánuja's works, there mentioned, and elsewhere in this volume, I have heard of his *Nyáya-siddhánjana*, *Nyáya-paris'uddhi*, *Sarvártha-siddhi*, *Kaṇṭakoddhára*, *S'ata-dúshaṇí*, and *Chaṇḍa-máruta*.

According to the *Prapannámṛita*, of which I possess an imperfect copy, Rámánuja was son of Nṛisinha A'chárya, of the line of Kus'ika: but it is otherwise stated that his father was Kes'ava A'chárya, of the family of Hárita. Kes'ava's wife was Kántimatí; and she had a brother S'ailapúrṇárya. The wife of Rámánuja was Rakshakámbá. He was born in the city of Bhútapurí. His secular instructor was Yádava A'chárya, a *daṇḍin*, of Kánchí. Rámánuja's mother's sister, Dyutimatí, had a son Govinda, who first lived at S'rímangala and then at Kálahastipura. He and Rámánuja studied the *Vedánta* together.

The work here cited speaks of Yámuna A'chárya, of Ranga-kshetra, as being teacher to one Kánchípúrṇa. Yámuna was of the Túrya family, from a S'abarí mother, and wrote the *Stotra-ratna*. Mention is also made of one Parás'ara as author of the *Puráṇa-ratna*.

Insert the following after No. XXVI., at p. 93 :

ANUBHÁSHYA-VIVARANA.

Or *Brahma-sútráṇubháshya-vivaraṇa.* A gloss on Vallabha's *Brahma-sútráṇubháshya,* No. XXVI. By Giridhara. The copy inspected is defective. F. E. H.

Note on No. XXXIX., at p. 96 :

For *Samanwaya-sútra-vṛitti* read *Samanwaya-sútra-vivṛiti.* This work is not as there described, but a commentary on No. VII. The scholiast is the same who wrote No. IX.; and he is called Swánandapúrṇa as well as A'nandapúrṇa. See Professor Weber's Berlin Catalogue, p. 613.

Note on No. LXX., at p. 104 :

Gangádhara Yati's commentary on the *Swárájya-siddhi* is referred to in the notes on the forty-second and forty-fourth stanzas of the *A'tharvaṇa-rahasya.*

Insert the following after No. LXXX., at p. 106 :

KÁRIKÁVALÍ.

An abridgement, in seven *tarangas,* by an anonymous writer, of the *Nigada* of S'ríniváśa, disciple of Niyamánanda. I have not seen the *Nigada.* *S'lokas* 53. F. E. H.

ADHYÁTMA-SUDHÁ-TARANGIṆÍ.

A commentary on the last. By Purushottamaprasáda or Purushottama A'chárya, disciple of S'ríniváśa. This and the *Kárikávalí* embrace the substance of 900 *s'lokas,* in 43 leaves. F. E. H.

Note on the *Vákya-vṛitti,* p. 106 :

This work is in the form of a dialogue between a preceptor and his disciple.

Note on the *Nyáyámṛita,* l. 3 of p. 113:

For an account of this work,—whose author, Vyása Tírtha Bindu, was pupil of Lakshmínáráyaṇa Yati and disciple of Brahmaṇya Tírtha,—see Professor Weber's Berlin Catalogue, p. 181.

Note on p. 113, l. 3 ab infra:

I know not whether this be the same A'nanda Tírtha who annotated, in verse, a part of the *Ṛig-veda.* I have seen a fragment of his *Rig-veda-bháshya.*

Insert the following after No. CXL., at p. 120:

GÍTÁRTHA-VIVARAṆA.

An abstract of the *Bhagavad-gítá,* No. CXXVI. By Viṭṭhales'wara. Leaves 8, *s'lokas* 128. F. E. H.

Note on the *Jívan-mukti-viveka,* p. 133:

This work is partly *Yoga,* but *Vedánta* in a much larger proportion. It is described, by Professor Weber, as *Yoga,* in his Berlin Catalogue, p. 195.

Note on the *Dwádas'a-mahávákya-nirṇaya,* at p. 138.

There is a work called *Dwádas'a-mahávákya,* by Vaikuṇṭha Purí, a *daṇḍin.* See the As. Res., Vol. XVII., p. 203.

Note on the *Bháva-kalpalatá* at p. 140:

The *Bhávaná-viveka* is a commentary "on a metrical treatise," &c. The *Bhávaná-sára-sangraha,* by Mudgala Bhaṭṭa, is here mentioned; also the *Kha-pushpa-ṭíká* of Madhwa A'chárya; and Aveka A'chárya. Mudgala refutes Maṇḍana's theory, and advocates that of Kumárila Bhaṭṭa.

The following is to come after No. CCXLI., at p. 143:

A'HNIKA.

On the daily duties of ascetics. By Viṭṭhala A'chárya. Leaves 2, *s'lokas* 20. F. E. H.

Note on l. 18 of p. 145 :

See, for Vallabha, the As. Res., Vol. XVI., pp. 86, 94, 97, and 111.

Note on l. 19, of p. 150:

For Viṭṭhala see the As. Res., Vol. XVI., p. 97.

Note on the *Tattwa-viveka*, at p. 155 :

This work was completed at Purushottamapura, in the *Samvat* year 1604.

Insert as follows after No. CCCI., at p. 160 :

NYÁYA-DÍPÁVALÍ-TÁTPARYA-ṬÍKÁ.

A commentary on the *Nyáya-dípávalí*, uninspected, which is aimed at the *Nyáya* theory. By Sukhaprakás'a Muni, disciple of Chitsukha Muni. The MS. examined is defective. Ben. Coll.

Note on No. CCCIII., at p. 160 :

Though I have seen none of the commentaries on the *Khaṇḍana-khaṇḍa-khádya*, I have heard of the three following: the *S'ánkarí*, by S'ankara Mis'ra; the *Vidyábharaṇí*, by Vidyábharaṇa; and the *S'iromaṇi*, by S'iromaṇi Bhattácharya. They have, of course, more specific titles; but I am unable to give them.

Note on p. 160, l. 3 ab infra :

There is another S'ríharsha,—who had Ruchikara and Govinda for elder brothers,—son of Kes'ava and Sono Deví. He commenced a work called *Kávya-pradípa*, which, after his death, Govinda completed. Govinda says that he himself wrote two treatises with titles ending in *dípiká*, and one whose name terminated in *pradípa*. There is another *Kávya-pradípa*,—a commentary on the *Kávya-prakás'a*,—by Náges'a Bhaṭṭa Upádhyáya.

THE MI'MA'NSA' PHILOSOPHY.

P. 170, No. IV. Another name of the *Ráṇaka* is *Vártika-yojaná.*

Note on Vaidyanátha Páyaguṇḍe, at p. 175:

One of the authors so called wrote a work entitled *Baudhá-yana-dars'a-púrṇa-mása-vyákhyá.*

P. 179, l. 8. S'ambhu Bhaṭṭa was surnamed Kavimaṇḍana. His father was Bálakṛishṇa.

P. 182, l. 2. The *Mímánsá-sútra-dídhiti* is also termed *Nyáyávalí-dídhiti.*

Note on No. XXXVIII., at p. 182:

Perhaps the *Mímánsá-s'ástra-sarvaswa* is one with the *Mímánsá-sarvaswa* of Haláyudha, which this author names in his own *Bráhmaṇa-sarvaswa.*

P. 183, last line. Add: also the *S'reyaskara-bháshya,* if this be the name of a commentary.

Insert the following after No. XLVI., at p. 184:

PÚRVA-MÍMA'NSÁ-KA'RIKA'.

A metrical epitome of Jaimini's aphorisms, with reference to the doctrine of faith and devotion. By Vallabha A'chárya. Leaves 3, 42 *anushṭubh* stanzas. F. E. H.

Add, after l. 5 of p. 185:

JAIMINI-SÚTRA-BHÁSHYA.

An exposition of the first quarter of the second book of Jaimini's aphorisms, in connexion with the doctrine of faith and devotion. By Vallabha A'chárya. The copy inspected is imperfect. F. E. H.

Note on p. 194, l. 4:

Appayya Díkshita lived "in the beginning of the sixteenth century." Mackenzie Collection, Vol. I., p. 116. Also see pp. 295 and 297 of the same volume. I have found it stated that Appayya's father-in-law was one Somanátha.

The *Nílakaṇṭha-champú* has, for its author, Nílakaṇṭha Díkshita, son of Náráyaṇa Díkshita and Bhúmi Deví. Náráyaṇa was son of Achchá Díkshita, brother to Appayya Díkshita. I am unable to say whether this Appayya be identical with the one named above.

NAMES OF WORKS DESCRIBED OR REFERRED TO.

NAMES OF AUTHORS.

MISCELLANEOUS INDEX.

POSTSCRIPT.

Pp. 208 of the present work had passed through the press, when, by reason of impaired health, I was suddenly obliged to go home. This was early in 1859. The proof-sheets of pp. 209-221—which, with a list of errata, completed my labours as they then stood—were kindly read by a friend.

Returning to the country at the end of last year, I found the book still in the printer's store-house, unpublished. The funds appropriated for it had been exhausted. A further small grant was promised by the Government; and pp. 222, &c. were then prepared and added.

A preface of thirty pages, which originally introduced the volume, has, at the last hour, been cancelled. It was written in circumstances little favourable to accuracy. But I purpose to publish elsewhere the substance of all of it that is worth preserving.

My manuscript of pp. 199, or of the body of the book, had gone to the printer, when I received a copy of the Sanskrit Catalogue of the Royal Library at Berlin, for which I am beholden to the courtesy of its learned compiler. On reaching my two hundredth page, I had already passed beyond the limit of space appointed to me. Otherwise, I should have availed myself much more liberally than I have done, of the pertinent supplementary matter which Dr. Weber will be found to have assembled with such minute copiousness.

The translations of *Sánkhya* and *Yoga* which I have proposed are hereby withdrawn, as being erroneous. This is a point to which I intend to recur on some future occasion. To translate *Nyáya* by "logic" is, likewise, open to objection. The argument of the *Nyáya* rests on a connexion of causation; and there is no trace, in it, of the kind of analysis—based on classification—which one everywhere meets with in the *Analytics* of Aristotle.

In some cases I have, doubtless, assigned *Naiyáyika* and *Vais'eshika* treatises to the wrong chapter. See the *Tarka-sangraha*, *Bháshá-parichchheda*, *Tarkámṛita*, &c. In the *Vedánta* and *Mímánsá* chapters there are, also, descriptions of various works that do not strictly belong there.

It is for the sake of distinction that I have repeated, from the MSS., all the prefixes and suffixes of honour found attached to proper names. Even with these aids, it is often difficult, and, sometimes, impossible, to discriminate the bearers of those names satisfactorily.

Mistakes of accents, and of letters, &c. &c., are very frequent in the first of the Indices, already referred to. But for my absence, it would have presented a different aspect. The Indices and the substantive portion of the book generally correct each other.

SAUGOR, 1861. F. H.

ADDITIONS AND EMENDATIONS.

P. 1, l. 2. The aphoristic sentences of the *Sánkhya* are called *Sánkhya-pravachana*, not *Sánkhya-sútra*.—P. 4, l. 15. For "Etawa" read "Etah."—P. 8, l. 5. For "*Vártika*," in *Rája-vártika*, and *passim*, read "*várttika*."—P. 9, l. 5. Read "scheme."—P. 10, l. 14. For "Ujjayiní" read "Dhárá."—P. 18, l. 2. Read "*Jívan-mukti-viveka*."—P. 21, l. 11; p. 22, l. 5; and p. 65, l. 15. Ganges'a is author of the *Tattwa-chintámaṇi*.—P. 26, No. XXIV. Erase it; and see p. 81, No. LXVIII.—P. 34, l. 9. Nos. LIII. and LVI. are one work.—P. 38, l. 22. This Jayadeva may be the same as the author of the *Prasanna-rághava* drama, who piques himself on being a *Naiyáyika*. See Dr. Aufrecht's *Catalog. Manuscript. Sanskrit.*, &c., Pars I., p. 142.—P. 56, l. 9. For "son" read "brother."—P. 59, l. 8. Read "*S'abdáloka-viveka*."—P. 67, l. 12. Rámabhadra Sárvabhauma Bhaṭṭácharya and Rámakṛishṇa Bhaṭṭácharya Chakravartin seem to have been brothers.—P. 89, l. 21. Read "By Ánanda Giri, otherwise called Ánandajnána."—P. 108, l. 26. In "Hariharánanda," and in many other designations of devotees, Ánanda seems to be a title. Indra, apparently, is another. The members of the fraternity traditionally referred, for its establishment, to S'ankara Ácharya, are found mentioned with titles heaped up on a principle which I have had no success in making out.—P. 109, l. 21. Delete it.—P. 116, l. 16. The *Anubhúti-prakás'a* is attributed, in some MSS., to Mádhava Ácharya, or Vidyáraṇya. It expounds twelve Upanishads.—P. 135, l. 15. In the seven couplets assigned to the *Shaṭ-padí*, its *phala-s'ruti* has been included.—P. 136, l. 14. Read "Medapáṭha (?)."—P. 136, l. 18. For "Rájá Kás'í" read "Kás'íraja"; probably, "the king of Benares."—P. 167, l. 26. This Mádhava is the well-known Mádhava Ácharya. Expunge the words: "His preceptor was Vidyá Tírtha."—P. 172, l. 20. Dr. Aufrecht showed me, at Oxford, a MS. in which this work is called *Náyaka-ratna*, and its author, Rámánuja Árya.—P. 174, l. 8. Professor Wilson does not seem to have known, that the Chitrotpalá river is in Orissa. See his *Vishṇu-puráṇa*, p. 184.—P. 176, l. 11. Read "*A'chárárka*."—P. 182, l. 4. For "Adhwaryu" read "Adwaya."—P. 197, l. 1; and p. 198, l. 6. The *S'ivopanishad* and *Sarvágamopanishad* I have nowhere else seen spoken of.—P. 203, l. 2. There is a mistake here, or else at p. 91, l. 19.—P. 217, 2nd col., l. 48. For "101" read "108."—P. 218, 1st col., l. 38. Read "*kaustubha*." L. 41. Read "49" for "48." 2nd col., l. 41. For "157" read "151."